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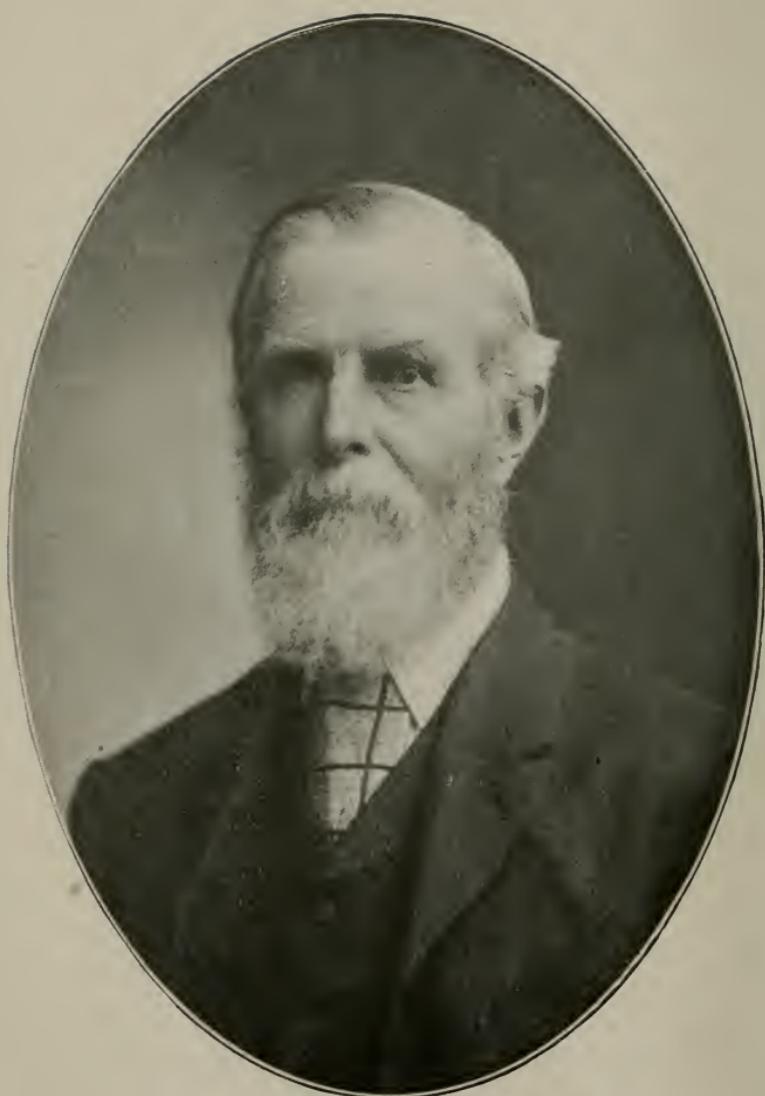
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WILLIAM HALLS.

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SELECTIONS

FROM THE

Writings of William Halls

WITH AN AUTOBIOGRAPHICAL SKETCH
OF THE AUTHOR

EDITED BY EDWARD H. ANDERSON
Associate Editor of the IMPROVEMENT ERA

SECOND EDITION

SALT LAKE CITY, UTAH
The Deseret News
1912

Introduction.

This little volume is respectfully dedicated to my children, and my grand-children; and to the young men of Zion, especially the young men of the Mutual Improvement Associations, who may be induced to read it—with a sincere hope that it may stimulate thoughts that will assist in preparing them for the labors of the ministry, especially in the missionary field.

The principal aim of the articles in this book is to show the philosophy of the Gospel of Christ, the truth of the fundamental principles of Christianity, and the evidences that go to prove the divine mission of Joseph Smith, as a prophet called of God to open the “dispensation of the fulness of times,” to hold the keys of the priesthood for the salvation of the living, and the redemption of the dead, that a people may be prepared for the second coming of Christ, to the fulfilment of all the words of the prophets.

That the Spirit of the Lord may impress these truths on the minds of those who read, and influence their lives for good, is the earnest prayer of

THE AUTHOR.

Mancos, Colorado, January, 1911.

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Selections from the Writings of William Halls.

Autobiographical Sketch.

I, William Halls, was born May 25, 1834, in the parish of Orsett, county of Essex, England.

My father's name, John Halls, mother's maiden name, Susanna Selstone.

My occupation, a farm laborer; religion, Episcopalian.

At the age of fifteen, I heard the Gospel as taught by the Latter-day Saints. I believed it was true, and in answer to prayer received a positive testimony of the divine mission of Joseph Smith. On the 26th of Jan., 1851, I was baptized by Elder David Brand, and confirmed by Elder William Bunce. I was soon after ordained a teacher. *10 June 1851*

Through my testimony my mother, and sister, Mary Ann, and my brothers, Thomas, James and George, were baptized. At the age of eighteen I was ordained a priest and baptized my father, at nineteen I was ordained an elder and called to preside over the Orsett branch. In October, 1854, I was called on a mission and labored in the Essex conference till 1858, when I was called to preside over the Lincolnshire con-

ference; in August, 1859, I was called to preside over the Bradford (now the Leeds) conference.

In the spring of 1861, I was released from my mission, and on the 15th of April was married to Louisa C. Enderby, by Elder Joseph F. Smith (who was then on a mission to England). I crossed the sea in the *Underwriter* and crossed the plains in Ira Eldredge's company, arriving in Salt Lake city Sept. 15, 1861.

In the winter of 1861-62, I taught a school in Kaysville. On July 12, 1862, received my endowments in the Endowment house, Salt Lake City.

In the fall of 1862, moved to Huntsville, Weber county.

In 1864, I crossed the plains with ox teams for emigrants in William B. Preston's company.

In March, 1869, was ordained a seventy by Elder A. Milton Musser, and set apart as one of the presidents of the 76th quorum.

On the 26th of June, 1871, married Johanna M. Frandsen.

In ¹⁰ June, 1877, was ordained a high priest by Elder Franklin D. Richards, and set apart as first counselor to Bishop Francis A. Hammond, of the Huntsville ward.

On the 8th of Jan., 1880, married Eleanor Howard.

On the 7th of March, 1884, Eleanor Howard died, leaving one child, a girl.

On the 7th of March, 1885, I left Huntsville on a mission to help build the San Juan county, in south-eastern Utah.

In June, 1885, San Juan stake was organized, and I was set apart as first counselor to President Francis A. Hammond.

In the spring of 1886, I moved from Bluff, Utah, to Mancos, Col.

On the 25th of Nov., 1900, I was thrown from a carriage with President Hammond and injured some, but had no bone broken. President Hammond, however, was mortally wounded. I had charge of the San Juan stake, as acting president, till Sept., 1901, when Platt D. Lyman was called as president, and I was set apart as first counselor. President Platt D. Lyman died, in a few weeks, and I was left in charge till May, 1902, when Elder Walter C. Lyman was chosen president. I was set apart as first counselor which office I still hold.

On the 17th of May, 1908, I was ordained a Patriarch by President Francis M. Lyman.

For several years after coming to Utah, I taught school in winter and worked as a carpenter in summer, after which I engaged in farming, dairying, and stock-raising.

I was secretary of the Huntsville Co-op. nine years, from its beginning till it was disorganized. I was clerk of the Huntsville branch, under the presidency of Francis A. Hammond, and was postmaster of Huntsville for several years.

Since moving to the San Juan stake, I have been interested in farming, and stock, but have spent most of my time in the ministry. For eight years I was stake tithing clerk. I was school director in the district schools of Mancos nine years, superintendent of schools for Montezuma county two terms, once by appointment and once by election. I also acted as a justice of the peace for some years in the Mancos precinct.

As I was obliged to work to help make a living, from the time I was very young, I had no special schooling. I learned to read and spell from my mother. All the rest of my education I have had to acquire entirely unaided.

In looking back on my life's experiences, I am quite satisfied with my birth and parentage, environment and opportunities. I feel that I have had just the experience, education and training necessary to fit me for my life's mission. The Lord has blessed me spiritually and temporally, and I acknowledge his goodness to me all my life; and my desire is that I may be faithful to the end, and that my family will be faithful, pay their tithing, attend to their prayers, especially in secret, keep the Sabbath day holy, obey the Word of Wisdom, and listen to the counsel of their inspired teachers. Especially I desire my family to look after their dead, obtain their names as far as possible, and do work for them in the temple. If they neglect this work, they will stand condemned before God and their fathers.

In conclusion, I wish to testify that the scriptures are true, that Jesus Christ is the Son of God, the Redeemer of the world, that Joseph Smith was called of God to translate the Book of Mormon, restore the priesthood and organize the Church of Jesus Christ of Latter-day Saints; the gifts of healing, prophecy and all the spiritual gifts are enjoyed by the faithful Saints.

I have full confidence in the leaders of the Church as at present constituted, and am in perfect harmony with them, and I believe that if I continue faithful that I will be saved through the grace of God and the atonement of Christ in the celestial glory.

I am the father of nineteen children, eighteen of whom are still living, as follows:

Louisa's Children :

Mosiah, born March 12, 1862; William, born Sept. 6, 1863; Thomas, born June 18, 1865; George Henry, born

June 20, 1867; Louisa Elizabeth, born April 5, 1870; John, born July 11, 1872.

2. Johanna's Children:

Johanna S., born Jan. 29, 1873; Mary, born Aug. 29, 1875; David, born Oct. 12, 1877; Lucy and Emma, twins, born Nov. 4, 1879; Sarah, born Nov. 21, 1881; James Lewis, born June 23, 1883; Eliza M., born Feb. 15, 1885; Franklin, born July 12 1887; Eleanor, born Aug. 21, 1889, died April 5, 1899; Herbert born Oct. 5, 1891; Florence, born March 12, 1894.

3. Eleanor's Children:

Susanna Selstone (Lottie), born April 29, 1881.

A True Prophet; Why?

Joseph Smith testified that in answer to prayer the Father and the Son appeared to him, in open vision, not in a dream, nor in the night, but in the light of day. If this was not true, he knew it, and must have been conscious of the falsehood. In considering this matter, our reasoning will be based on the common experience of mankind, as far as we understand it. By this criterion, what course would a religious imposter be likely to take? Experience answers, he would try to formulate a creed that would be most readily accepted, by the greatest number of people; that he might get as many followers as possible, he would set his sail to catch the breeze; he would sail with the wind, and float with the tide, and accomplish his designs on the lines of least resistance.

Let us apply this rule to the course of Joseph Smith, and see how it will work. In relating his vision, he stated, by inference, that the Father and Son were two distinct personal beings in human form. Instead of this coinciding with the common belief, it was in direct opposition to it; for all the Christian sects, as far as they had any conception of God, believed him to be without body, parts or passions; without form or limitations, having nothing in common with matter, invisible, and incomprehensible. By our rule, this was a great mistake to start with.

He stated that these heavenly beings spoke to him. As the Lord had not spoken to any one on earth for nearly two thousand years, all Christians believed that he would not speak any more, till the end of the world; that there was no

need for him to do so, as they had his word in the Bible. Here Joseph seems to have made another mistake.

What of the message they delivered? Surely he would invent a message that would please the people, and bring friends around him to his support, but how was it? He testified that in answer to the questions, which of all the sects is right, and which he should join to be saved, he was told that they were all wrong. The Lord said all their creeds were an abomination in his sight, that those professors were all corrupt. Quoting a portion of the words of Isaiah, the Lord said, "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." If Joseph Smith had spent a lifetime in preparing a statement designed to offend the Christian world, in general, and the Christian ministers, in particular, and bring on himself the hatred of the world, he could hardly have been more successful. Does this look like the work of an impostor? Experience, reason and common sense all answer no.

The result, as a matter of course, was persecution, ostracism and slander. Many evil reports were circulated about him and his father's family. Three years passed before he made another move; the hatred against him in no way abated; surely he had plenty of time to reflect on his mistakes, and learn wisdom by suffering, so that his next step would be taken with more caution. His next declaration was that in answer to prayer an angel from heaven appeared to him. He stated that the angel appeared three times, the same night, and again the next day, in a field, and that the same angel came to him once a year for four years after this time, so it is not likely he was deceived. If this was not true

he surely was a conscious impostor. Since no angels had appeared since the time of the Apostles of Christ, all the Christian world believed that none would come till the coming of Christ, at the end of the world, that it was not necessary that any should come. Joseph testified that the mission of the angel was to make known and deliver to him certain records, containing a history of the ancient inhabitants of America, written by prophets and inspired men; containing the word of God as given to them; also the fulness of the Gospel as delivered by the personal ministry of Christ to them, after his resurrection; being a record of the dealings of God with his people on the western hemisphere, and, of course, of equal authority with Scripture, with the Hebrew record, or the Bible, which is an account of the dealings of God with his people on the eastern hemisphere. If there is any one doctrine more firmly believed, and more widely accepted, by the Christian world, than any other, it is the exclusiveness of the Hebrew scriptures.

All agree and declare, without reservation, that the Bible contains all the word of God necessary for the guidance of his Church, and that no more will be given; and if any man should attempt to bring forth any more scripture, especially a book claiming equal authority with the Bible, it must be taken for granted, without investigation, that he is an impostor.

It is difficult to think of any one thing that Joseph could have done that would meet with more opposition from all the Christian world, without exception, than the bringing forth of the Book of Mormon.

And the manner of translating the records by means of the "Urim and Thummim" was contrary to the world's experience; as far as known all translating has been done by

men learned in the languages involved. Whatever use the ancient seers made of this instrument, there is no intimation, in the Hebrew Scriptures, that it was ever used to translate languages.

Notwithstanding the opposition he met, and the persecution he endured, in the ten years from his first vision to the organization of the Church, he seems not to have modified his course in the least; for, after the organization of the Church till his martyrdom, he continued to startle the world by advancing theories and doctrines directly in opposition to the doctrines of the orthodox churches. Let us candidly consider the eventful life of Joseph Smith. Only fourteen years old when he received his first vision, without education, without means, without an accomplice, no one to counsel, no one to encourage him, nothing to support him but the consciousness of his divine mission, and a childlike trust in God. He struggled on, treading the "winepress alone," true to his God, true to his calling. He pursued, without wavering or shadow of turning, the course marked out by inspiration, till he organized the Church of Christ, with all its quorums of priesthood, orders and institutions, for the work of the ministry, and the perfecting of the Saints,—an organization which, for efficiency and adaptation of means to an end, is the marvel of the age; and he finally sealed his testimony with his blood. Judging him by his work and its results, with the mind unbiased, free from prejudice, it seems impossible to believe he was an impostor.

The questions may well be asked, as the position he assumed and the doctrines he taught were so contrary to the orthodox creeds, why was it he succeeded in getting any followers among Christians, and organizing a Church which has prevailed in spite of all the opposition of the Christian world,

and has become so firmly established, that its influence is both recognized and feared? If the doctrines he taught were not true, how was it that the religious ministers, with all their experience, wisdom and learning, did not prove them to be false? The answer is that though the doctrines he taught were not in harmony with the doctrines taught by the Christian sects, yet, when tested by "the law and the testimony," the word of God as contained in the scriptures, they were found to be in harmony with the divine record, the Bible. If the Bible is true, the doctrines taught by Joseph Smith are true, since they agree.

If the Church organized by Christ, with its doctrines, officers, ordinances, gifts and powers, was true, and a means of salvation, then the Church of Jesus Christ of Latter-day Saints, organized by Joseph Smith, is true, and a means of salvation, for it is the same in every particular. It is quite significant that, as time rolls on, and light and intelligence are advancing, instead of these principles being disproved and losing ground, they are gaining ground, and by their influence the old human creeds are being modified. All these facts considered in the light of reason and the world's experience, it is inconceivable that Joseph Smith, by his own wisdom, could have organized a church so perfect, with all its arrangements so complete, and so nicely adapted to accomplish all the purposes designed.

The conviction is forced upon us that he must have been inspired; and, to the unprejudiced mind, it is much easier to believe than it is to doubt that he was called of God, and is a true prophet.

“The Menace of ‘Mormonism.’”

In the *North American Review* for September, 1905, Senator Cullom, of Illinois, has an article under the above heading. As the Church of Jesus Christ of Latter-day Saints, commonly called the “Mormon” Church, has been organized seventy-five years, there has been time enough to become acquainted with its characteristics. If the tree is evil, it has lived long enough for its fruit to appear; if its influence over its members is bad, tending to make boys bad men, and girls bad women, some evil means must be used to produce these results.

The children of this Church, like other children, are influenced by their education, and in their lives will reflect the spirit of the institutions in which their characters were formed. It may be well to discuss some of the means used in the development of character in the Church. First, the home, the typical “Mormon” home, in which every morning and evening the members are called to bow in the family circle, where humble, fervant prayers of praise and gratitude are offered, an inspiring hymn is sung, and a chapter in the scriptures read; here the children are impressed with a reverence for sacred things; and imbued with faith in the goodness and justice of God, which will be a constant incentive to correct living.

Next to the home the Primary Association, organized to bring the children from four to fourteen years old together, once a week, to be taught by the most intelligent, spiritual-minded, and devoted mothers, those principles nec-

essary to supplement the home in the development of character. The nature of these instructions can be seen by referring to the *Children's Friend*, the organ of the associations, issued by the General Board, giving an outline of lessons for the assistance of the officers and teachers. It is inconceivable that these devoted mothers would teach these innocent children the arts of vice, that they might grow up wicked men and women to sow the seeds of evil broadcast in the land, a "menace to good society." I do not suppose Senator Cullom, biased as he is, would believe so.

Perhaps the widest in scope, and most general in application, of all the auxiliary associations of the Church, is the Sunday School. It is open to all members of the Church, and non-members who wish to attend, from the parent and theological classes, through all the grades to the infant or kindergarten. There is a Sunday School in every ward in the stakes of Zion, at home, and in the missions in the states, and in the foreign missions, wherever there are a few members—all these under the general supervision of the "Deseret Sunday School Union," by which, as far as possible, the work is unified. No effort is spared to perfect this system of Sunday School work. The nature of the instructions given is indicated in the *Juvenile Instructor* and the outlines, issued by the General Board for the aid of the officers and teachers and pupils of the various departments. All this work is purely a labor of love, many of the brightest and busiest men and women in the Church give a portion of their time and best effort to this cause; not to subvert good morals, but to promote good citizenship in its widest application.

The Young Men's and Young Ladies' Mutual Improvement Associations are potent factors in the development of the young members, religiously, morally and socially. The

young men's work is shown in the *Improvement Era*, and Manual; the young ladies' in the *Young Woman's Journal* and Guide, issued by the General Boards of these associations respectively.

Passing other associations unmentioned, we come to the Church schools, Brigham Young University, Provo; Latter-day Saints' University, Salt Lake City; Brigham Young College, Logan; and the stake academies in all the principal stakes of Zion. The Church uses a large portion of its funds to help maintain these schools. These schools are open to and attended by "Mormons" and non—"Mormons;" they may be visited by those who wish to see how they are conducted, their curriculums are published, and open to the public. An impartial investigation of the trend of the Church schools will convince every fair minded person that it is to develop the spiritual, moral, intellectual, and physical faculties of the students, that they may become good members of the Church and good citizens of the state. Some of our young people, having taken a preparatory course at home, have gone east to receive more perfect training in special lines; ask the professors of the schools where they have attended, if these "Mormon" students have given them extra care; have demoralized their classes, and been a menace to society; ask how they rate in scholarship, temperance, moral rectitude, and general deportment!

If we consider this system called "Mormonism" somewhat in detail, its doctrines are identical with the cardinal principles of Christianity, as found in the New Testament; its discipline is founded on the democratic principle of common consent; its members are absolutely free; its subordinate associations are perfectly organized, operate actively and harmoniously to round out a noble, perfect manhood and wom-

anhood. Note the achievements of its members in economics, in Utah and other states and territories of the Union, also in Canada and old Mexico.

Wherever they have colonized, peace and prosperity attend them, as a rule; where they have control, they have no saloon, gambling, prostitution, paupers nor illegitimates. If these are the fruits of "Mormonism," which none can truthfully deny, what if it should spread and become universal, would it become a calamity?

Where does the "Menace of 'Mormonism'" come in?

✓ Senator Cullom, in his article, propounds the question, "Is 'Mormonism' a menace?" Answering, he says: "apparently this is still an open question;" he states that he has been fighting the evils of "Mormonism" for half a century; he claims the honor of preparing the first anti-"Mormon" bill ever presented to a legislature; he fought them in the house of representatives in Illinois; he fought them in the lower house of Congress; he fought them, and is still fighting them, in the upper house of Congress; he is happy that he helped drive them out of Illinois, and "sent them bag and baggage after the star of empire;" he is thankful that at *his* request President Arthur sent a judge to Utah to commence the raid on the "Mormons."

And yet he is free to admit that "apparently this is still an open question!"—It really does seem something to be proud of, to stand half a century on doubtful ground, fighting a "Menace" that after all may not exist! The time may come when the mists of prejudice, which now obscure his vision, may rise; the scales may fall from his eyes, and the sufferings of men, women and children, react on his consciousness as a worm that will not die, and a fire that will not quench.

“The Truth Shall Make You Free.”

“And ye shall know the truth, and the truth shall make you free.”—John 8:32.

It is the will of the Lord that his children be free; he has given them their agency, the power to choose good or evil, without constraint; and made them accountable beings, that they may be justly rewarded for doing good, or punished for doing evil; but in order to be fully responsible for their acts, they must know how to act intelligently; the insane mother may kill her child; power without knowledge is dangerous.

The Lord is often called Almighty, meaning he has all power. If he had all power without intelligence to use it, he might destroy his children, instead of saving them. Men must be made acquainted with the law which they are required to obey; and be able to forecast, in a degree, the consequence of obeying or disobeying the law; hence, the force of the sayings of Joseph Smith, “A man cannot be saved in ignorance,”—“The glory of God is intelligence, or, in other words, light and truth.” Doctrine and Covenants 93:36. It is unreasonable that the Lord would create a beautiful earth, and place his children upon it, and leave them in ignorance; we may consider the relationship children sustain to their parents as similar to our relationship to our Father in heaven. Children are continually asking questions, seeking truth from their parents; so, we should ask our Father in heaven for truth. Our children are not easily put off, they are per-

sistent; so men ought always to pray and not faint. A child that does not ask questions is considered unnatural, something is the matter with it; so, there is something wrong with men who do not pray, they are without natural affection. It is as natural for men to pray as it is for children to ask questions. Jesus said: "If ye, being evil, give good gifts to your children, how much more so will your heavenly Father give his Holy Spirit to them that ask him?" "If any of you lack wisdom, let him ask of God." We should be like children in very deed, and feel and act toward our Father in heaven as children feel and act towards their parents; it matters little if the mother smile or frown, the child clings to her, he has no other dependence, he knows no other way, he has no idols. We should feel with Job: "Though he slay me, yet will I trust in him." We have abundant evidence in the sacred scriptures which, through the grace of God, have come to us for our encouragement, profit and learning, that those who sought the Lord and were guided by the truth from heaven were free, while those who rejected the truth were brought into bondage and suffered for their disobedience.

After Adam was driven from Eden, the Lord did not forsake him and leave him in ignorance; he taught him by his own voice, by the ministry of angels and by the inspiration of the Holy Spirit. He revealed to him a knowledge of the coming of Chirst to make an atonement for sin, and to redeem men from death, and of the principles of faith, repentance, baptism by water and the Spirit, and the principle of sacrifice; and that he should do all things in the name of Jesus Christ, "the only begotten of the Father which is full of grace and truth." Adam taught all these things to his

children; many believed, and many believed not, and the people became divided.

Those who believed, called upon God, and received a knowledge of the truth, were one people united, and enjoyed continual freedom and peace; until, on account of the wickedness of the unbelievers, the Lord took them away without tasting death; those who disbelieved and would not call upon God and receive a knowledge of the truth, scattered abroad and became divided into hostile peoples. Strife, woe and bloodshed followed, until, in the days of Noah, they had become so wicked that the Lord destroyed them all by the flood. Noah, through knowing the truth, and through obedience to it, was made free from destruction. The Lord, speaking to Enoch about those who should be cut off by the flood, said: "A prison have I prepared for them," where they should be in bondage and torment until after the coming of Christ, when they should be visited. We read that Christ, "being put to death in the flesh," went in the spirit and preached to those who were "disobedient in the days of Noah."

One might suppose that, having suffered for their disobedience, they might receive the Gospel, and, through the atonement of Christ, come forth in the resurrection and receive the same glory as Noah; but that is a mistake. Noah, having received the priesthood and the fulness of the Gospel in the flesh, is entitled to the celestial glory, while those who rejected the Gospel in the flesh, forfeited their birthright and will come up in the terrestrial glory where bounds are set, and certain limitations, by which they cannot pass. If by suffering a few thousand years, men might overcome the effects of rejecting the truth in the flesh, considered in the light of eternity, it would be a light matter, but it is a fear-

ful thing to reject a prophet with a message from heaven, and the effects are eternal.

A remarkable instance of the power of truth to save is given in the case of the Israelites in Egypt, when, by accepting the truth as revealed by the Lord through Moses, concerning the destruction of the firstborn and sprinkling their doorposts with the blood of a lamb, as they were commanded, all their firstborn were saved, while the firstborn of all the Egyptians, who were ignorant of this truth, were slain. At the time of the coming of Christ, the Jews had been destitute of revelation from God for about four hundred years, the prophets and seers were covered, and though they had the scriptures that told of the coming of Christ, and they were looking for a Messiah to come, when he came they knew him not, rejected him, crucified him, saying "Let his blood be on us and on our children." How terribly that prayer has been answered, the past history and the present condition of the Jews may tell. John the Baptist knew the Messiah by a sign from heaven, and when he saw the Spirit descending upon him, cried: "Behold the Lamb of God, that taketh away the sins of the world." When Peter, answering the Lord's question, said: "Thou art the Christ, the son of the living God," Jesus answered, "Flesh and blood hath not revealed this unto thee, but my Father which art in heaven; upon this rock [this principle of revelation] I will build my church." Very few received the testimony of Jesus in that generation, and after the apostles and prophets were martyred, being without inspired leaders, the Church soon dwindled in darkness and apostasy. Passing down through the centuries of spiritual darkness to the beginning of the nineteenth century, when Joseph Smith was called of God to open a new dispensation, we find Christianity in a most deplorable condition. Instead

of one Church, united in faith and worship, receiving light and truth by continuous revelation from heaven, enjoying the gifts of prophecy and other spiritual manifestations of God's approval, we find many sects more or less antagonistic, having received no additional light and truth from heaven since that given in the first century. Instead of having made advancement, compared with the condition of the church in the first century, they had actually lost all the spiritual gifts which the primitive Saints enjoyed.

In the scientific world, we find the scientist willing and eager to receive all truth that could be deduced from nature, but with no faith that any truth might be received by revelation from heaven. The grim spectre of skepticism stood sentinel at the portal, and was the presiding genius in the council of science, and everything suspected of a taint of inspiration was rejected.

In the domain of philosophy, we find the whole system impregnated by a vacillating agnosticism. What is received as truth today, may be rejected tomorrow as doubtful. But however much they differ in their interpretation of natural phenomena, the manifest forces of the physical universe, they agree that nothing can be received by mortal man by revelation from heaven. Thus all men, religious, scientific and philosophic, have cut themselves off from communication with God.

We find many prophecies in the scriptures concerning the second coming of Christ; as he sent his messenger to prepare his way before his first coming, so we are led to believe he will do before his second coming. In the third chapter of Malachi we read, "Behold, I will send my messenger, and he shall prepare the way before me." The context of this passage shows that this means his second coming. In the fourth

chapter, we read of the day coming when the proud and those who do wickedly shall be burned; and in the last two verses we read: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The question is, to whom shall Elijah come? to which of the churches? He cannot come to them all; if he should come to the Catholic Church, all the others would reject the message; if he should come to the Methodist church, and they should announce to the world that they had received a mission from heaven, the Presbyterians, Baptists, and all other churches, would denounce the Methodist church. Every person in the land would be keyed up to a fighting pitch; the nation would be aroused; every senator and member of the House of Congress, who belonged to the Methodist church would have to renounce the Elijah heresy, or be unseated; Methodist meetings would be disturbed; their ministers mobbed, and instead of the "Menace of 'Mormonism,'" it would be the "Menace of Methodism."

But there is no danger of such a thing happening to the Methodist, or any other church, since all would reject a prophet with a message from heaven. There is just one exception, namely, the "Mormon" Church whose members "Believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God."—9th Article of Faith. Here seems to be an opening for him. Accordingly, Joseph Smith and Oliver Cowdery solemnly declare that on the third of April, 1836, the prophet Elijah appeared to them, in the Temple at Kirtland, in fulfilment of

the prophecy of Malachi, and committed to them the keys of the Priesthood, to turn the hearts of the fathers to the children and the hearts of the children to their fathers, including the work of redemption for the dead. That the Saints believe this is true, is proved by the millions of dollars spent in building temples, and in work being done in these temples, in behalf of the dead and the living. Other prophecies are to be fulfilled before his coming. The Lord said, through the prophet Joel, "I will pour out my Spirit upon all flesh, your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men see visions." Isaiah says, "The earth shall be full of the knowledge of God, as the waters cover the sea."

To fulfil these prophecies, it is evident the Lord must employ some other agencies than the so-called Christian churches. He must have a Church that believes in visions and prophecy, on whom he can pour out his Spirit. Jesus promised the members of his Church the Holy Ghost, the Spirit of truth; he said to them, "When he, the Spirit of truth, is come, he will guide you into all truth;" "he will take of the things of the Father and reveal them unto you." If the members of the Church of Christ are to have the Spirit that guides them into all truth, it will not be necessary for them to go outside of the Church for any truth. A religion that comes from heaven is a perfect system, and contains all truth. The terms religious truth, scientific truth, etc., are erroneous and misleading. Truth cannot be segregated; it is all related, and agrees with itself. Light cleaveth to light, truth receiveth truth. The talk of a conflict between religious truth and scientific truth is nonsense. Though the Gospel of Jesus Christ, the religion revealed from heaven, is a perfect system, and contains all gospel truth, the members

of the Church cannot receive all truth in a few years, any more than a child can receive enough knowledge to last him through youth and manhood to old age. But the Lord has promised to give his children "line upon line, precept upon precept, here a little, and there a little." As the members multiply, and the Church grows, and conditions change, the Lord will provide means to meet the needs of these conditions; and the members will not have to go outside of the Church for anything, spiritual or temporal. All the lay members being in possession of the Spirit of truth, as well as the officers and leaders, as the Church spreads, so will light and truth spread, till the earth is full of the knowledge of God.

A man of affairs, in the business world today, who is a member of an orthodox church, feels the lack of his religion to meet his wants in full; the positive concerns of the real present press on him much harder than the negative concerns of a possible future. To meet these wants, he joins a social club, a secret or fraternal order, or a union of some kind, to eke out his religion. Frequently he finds his attention so absorbed, his time and means so occupied, in these orders, that he neglects his duties in the church, and finally drifts away entirely.

You visit the rooms and lodges of these orders and you find them crowded with live, active men, earnestly striving to promote their material interests which these churches do not recognize. Visit the churches and, in too many cases, you find in attendance a few ladies, with, perchance, a very superannuated old gentleman, bowing their heads in listless reverence, while the good pastor drawls out a moral homily based on some Bible story, and containing no more inspiration than a recital from "Gulliver's Travels." It is signifi-

cant that a few of the ministers are waking up, and becoming conscious that the churches are losing ground, and they are inadequate to the needs of a growing age, and are casting about for a little new wine to put into the old bottles, or a strip of new cloth to splice out the old garment, even if they have to filch a little from the Church of Jesus Christ of Latter-day Saints, being willing to pluck the fruit while they curse the tree.

We testify in all soberness that Joseph Smith was called of God, a prophet, seer and revelator, and that the Church of Jesus Christ of Latter-day Saints is of God, organized to fulfil the predictions of the prophets to prepare a people to meet the Bridegroom whose coming is drawing near; and we exhort all men to repent, call upon God, in humble prayer, and ask him in the name of Jesus Christ if these things are true. The promise of Jesus shall be verified in your behalf, "Ye shall know the truth, and the truth shall make you free."

Tribute to Caesar.

The Pharisees sent their disciples to Jesus to ask the question, "Is it lawful to pay tribute unto Cæsar?" hoping to draw expression from him that might help them to sustain their charge against him of disloyalty to the Roman government. But they were disappointed, for he acknowledged the right of Cæsar, saying, "render therefore unto Cæsar the things that are Cæsar's, and to God the things that are God's."

When John the Baptist came preaching, "the kingdom of heaven is at hand," and told of the coming Messiah, the Jews, chafing under the Gentile yoke, tired of paying tribute, and anxious to regain their national existence, were ready to receive a Messiah who should come as a temporal deliverer. They had no conception of the nature of the mission of the Savior; and even his disciples, who followed him through all his ministry, never understood him, for the last question they asked him, as he was about to ascend to heaven, was, "Lord wilt thou at this time restore the kingdom to Israel?"

His ministry, in preaching the gospel, organizing his Church, and calling and sending the apostles to preach, had no political significance whatever. All he did was within the law. The Roman government gave all its subjects the right to worship their own gods, in their own way. Jesus was careful not to offend against the law. He gave tribute to Cæsar himself. He was just as careful to observe the law of Moses. He said, "think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfil."

The Jews who had but a dead form of religion, when Jesus upbraided them for their unbelief and apostasy, and called them to repentance, became very angry, and when they saw him going about preaching the gospel to the poor, healing the sick, and exercising a power which they as teachers did not possess, they were filled with jealousy, and sought every means to destroy him.

They accused him of many crimes against the law of Moses and the tradition of the elders, but the charge on which they relied most for his destruction was disloyalty to Cæsar. They charged him with being a seditious malefactor, saying, "We saw this fellow perverting the nation, and forbidding to give tribute to Cæsar." When Pilate would have released him, they cried, "If thou let this man go, thou art not Cæsar's friend." Thus, on this malicious charge of treason, supplemented by persistent clamor, they induced Pilate, against his own convictions, to deliver him to be crucified.

There was no reason why Jesus should be disloyal to Cæsar, as, under the Roman government, he had all the rights necessary to do what he came to do. He could have no motive for rebellion.

This tendency among unbelievers to accuse the people of God with treason did not originate in the days of Jesus. This same spirit was manifest in the days of the prophets. In the case of the Jews, as recorded in the Book of Esther, though Mordecai, by his loyalty saved the life of King Ahasuerus, yet the wicked Haman was so persistent in his charges of disloyalty against the Jews, especially against Mordecai, that he got a decree passed and sealed with the king's seal, and the day set to have all the Jews put to death. There are many instances of this kind on record, but perhaps the most

remarkable exhibition of the malignity of this spirit is in the case of Daniel and his companions in Babylon.

In reviewing the life and labors of the latter-day prophet, Joseph Smith, and the history of the Church of Jesus Christ of Latter-day Saints, we find the spirit that killed the prophets, crucified Jesus, and martyred the apostles, has followed them from the beginning till the present, using the same means as those used in former times. As with Jesus and the Former-day Saints, so with Joseph Smith and the Latter-day Saints, they have been very careful, while obeying the commandments of God, to observe the laws of the land. There was no law against an angel coming to Joseph Smith and delivering to him those ancient records; nor against translating them and bringing forth the Book of Mormon; there was no law against organizing a church and preaching the gospel and making converts; nor against those converts gathering together, purchasing land, and making settlement on the public domain. All the movements of the Saints, in making settlements in Ohio, Missouri, Illinois, Utah, and other states, have been strictly within the law; and if any members of the Church have at any time broken the laws of the land, it has been against the rules of the Church, and the teaching and example of their leaders.

The Lord has never given a commandment through Joseph Smith, nor any of the leaders of the Church, the keeping of which would require them to break the laws of the land; on the contrary, the Saints are commanded to keep the laws of the land. "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants, sec. 58:21. "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining

the law."—12th Article of Faith. "We believe that all men are bound to sustain the respective governments in which they reside."—Doctrine and Covenants, sec. 135:5.

Notwithstanding the Saints have been true to these precepts, history has repeated itself, in that they have been pursued by their enemies, evil reports circulated against them, resulting in the martyrdom of Joseph and Hyrum Smith, and in driving the Saints from state to state, and finally from the United States.

After the Saints were driven from Illinois, while still in the wilderness, struggling along under the most trying circumstances, their enemies knowing how people would be apt to feel in such conditions, having just been cast out of Illinois, and denied an asylum in any of the states of the Union, a requisition was made on them for a battalion of five hundred of their ablest men to assist in the war with Mexico. Their enemies doubtless believed that in such a condition they would be sure to refuse, which would prove the common charge of treason against them; and then they might with consistency clamor for their destruction by the strong arm of the federal government. But they were disappointed; the battalion was raised, many of the number being leading elders of the Church. They left their wives and children, fathers and mothers, brothers and sisters, in the most helpless plight imaginable, and performed a march which, considering their conditions, and for the distance traveled and hardships endured, is without a parallel.

Here was a test that should have established the loyalty of the Saints, for all time, but it was soon forgotten or misconstrued. Only ten years from this time, while the Saints in Utah were pursuing the even tenor of their way, supposing they were at peace with all men, behold the old charge

of treason, rebellion against the government, was brought against them. The idea of a people in their condition, few in number, "none rich, most of them comparatively poor, with no adequate means of defense, to rise in revolt against the general government! The thought is so preposterous it seems no sane person would believe it, yet President Buchanan, and his advisers, willing to believe anything, however ridiculous, against the "Mormons," without investigation or confirmation of the charge, equipped an army, sent it over the plains, and spent vast sums of the nation's money to put down a rebellion which never had the shadow of an existence.

In the light of common sense, there is not any reason why the Saints should be disloyal to the Government; they all believe it is the best government on earth; that its founders were led and inspired to establish it and formulate its institutions. All the rights and privileges they enjoy, with the security of life and property, are guaranteed by the Government; their relations to it are identical with those of other citizens. Being members of a church does not change their obligations to it. All obligations to the Church are voluntary, while their obligations to the Government are mandatory. If a member of the Church pays tithes, it is a voluntary contribution; to pay taxes to the state is imperative.

One joins the Church of his own volition; he can withdraw from it at will. He can neglect his duties without fear of punishment, any further than losing his membership. But he is a component part of the state; if he neglects his duties, or breaks the law, his property may be seized; he may be deprived of his liberty, or of his life, if need be. A man may be a citizen of a state and not a member of any church, but he can not be a member of a church without also being a citizen of the state. Many good people seem to believe that religion

is detrimental to the state, that it is a dangerous thing, and that a man who has a living, active faith in God, as a real being, exercising a providential care over the human family, and taking interest in the every-day affairs of men,—one who owes allegiance to God—is a menace to the state, and cannot be trusted. That if he is loyal to God, he must of necessity be disloyal to the state. And some even go so far as to say he ought to be disfranchised. But this theory of loyalty to God being inimical to the state is not sustained by historical fact.

Joseph in Egypt, while true to the God of his fathers, was one of the most loyal citizens, and the most helpful citizen of the state, for, through his wisdom and foresight, the result of faith in God, millions were saved from death by starvation. The same may be said of Samuel, Elijah, and all the prophets of Israel, who, though the most pronounced in their loyalty to God, were true to the king, and not one was ever proved in act or word disloyal to the state.

And today, the Latter-day Saints, notwithstanding the mistrust of their opponents, are among the most loyal citizens of the state. And, should the time come that the government and institutions of our country, through corruption, division and strife, are in danger, they will stand as a unit in defense of liberty and equal rights, ready to devote their all, and their lives if necessary, to maintain the integrity of the Union—not for expediency or policy, but because it is right and proper, and the only rational course to take. And after the clouds of error and the mists of prejudice have cleared away, and they are seen in their true character, the stone that the builders reject may become the head of the corner.

Missing Links.

In allusions to the Darwinian theory of evolution, we have seen the expression, "The Missing Link." A little reflection may convince us that Darwinism is not the only system that has a missing link. The alchemists who sought to get gold by transmutation of the base metals encountered a missing link. The machinists who sought to invent, or discover, perpetual motion, encountered a missing link. The philosopher who sought a "first cause" also encountered a missing link.

These examples show that when we search for that which does not exist, or draw conclusions from false premises, seeking to verify that which is not true, there is a missing link in our logical chain.

What of our school system? Is the hope that education would lessen crime realized? What is the product? "By their fruits ye may know them;" are the best educated the most humane and the least criminal? Let the senseless, inhuman custom of hazing, the brutal sport of football, the barbarous college yell, and the criminal courts, answer. Who are guilty of graft, bribery, forgery, defalcation and counterfeiting? Who are most prominent in social scandal, divorce and "race suicide?" Who are the agitators and prime movers in industrial and political factions, jeopardizing life and property, leading to assassination? Is there a lack of religious and moral training? Is it possible there is a missing link in our pedagogical chain?

Instinctively, we turn to the Christian church to supply this lack of religious and moral training to supplement the

schools. This reminds us of a man who was asked, "Mr. W., why don't you join the church?" He answered by the question, "Which church?" Being so many different sects, and as many different creeds, he was unable to decide which church to join, and in the uncertainty as to which, if any, is right, he stood aloof. Did Christ command his disciples to be one, saying, "if ye are not one ye are not mine?" Are the so-called Christian sects one? If not, why? Is the bond that should unite all the followers of Christ in love and fellowship with "one faith, one Lord, and one baptism," broken?" Is it conceivable that the great theological chain of modern Christendom has a missing link?

In our industrial system, the irrepressible conflict between capital and labor, and frequent strikes, causing demoralization, dissipation, loss of time, and wages, destruction of property and often rioting and bloodshed, may indicate that the paternal chain that should bind employer and employee in a common brotherhood and communal interest, has a missing link.

To illustrate the condition of the political world: Imagine two neighbors living on adjoining estates, each having a very numerous family. Instead of using all their income for their educational and material advancement, a great part is spent for munitions of war, and in fortifying their premises. A number of the most active, able-bodied, of each family, instead of assisting to develop the resources of the estate, spend all their time maneuvering in military tactics, to prepare to attack their neighbor, or to defend themselves against an attack from him. The head of each family, with a few of the most intelligent members, manage the estates, make all the rules, dictate all affairs, and handle the revenue; but instead of sharing the proceeds equally with the rest, they

take most of it for themselves, living in luxury and extravagance, while those who do the work receive a bare subsistence. Instead of union, love, and domestic peace, they have division, hatred and strife, every member of both families being about equally dissatisfied with the existing regime. They are typical of the most civilized Christian nations. Is there anything wrong in our national and international relations? Has the world's great governmental chain a missing link?

If this is the condition of the world, after thousands of years experience, at this rate, when will the millennium come? Is it time, and is it necessary, for a new revelation from heaven, for the commencement of a new era, for the opening of the dispensation of the fulness of times, as promised in the scriptures, that the words of the prophets may be fulfilled? Is there inherent power in humanity to rise, without divine aid? "To raise a mortal to the skies," is it necessary to "bring an angel down" from heaven with the everlasting gospel to be preached to every nation (Rev. 14:6, 7.) that the work of the Lord may continue with Ephraim, Judah, and the outcasts of Israel, that they may be gathered (Isaiah 11:1-13) "that out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" "that nations shall beat their swords into ploughshares; and learn war no more?" (Isaiah 2:3, 4.)

Is it necessary that an angel come down from heaven with a great chain in his hand and bind Satan that he deceive the nations no more for a thousand years? (Rev. 20: 1, 2) that the Lord may come and find peace on earth and reign with his saints in the promised millennium? (Rev. 20: 4, 5, 6.) Without inspiration from heaven, can these missing links be supplied, and a people be prepared for the second coming of the Savior?

“What Life Means to Me.”

In the *Cosmopolitan*, June, 1906, Edwin Markham, the great poet and humanitarian, has an article under the above title. This article may be read with profit, as indicating not only the state of the author's mind, but also the condition of the minds of many educated thinkers. He states that as a boy he was “wondering over the world and its mystery,” and as a man of forty, “still as of old wondering unsatisfied over life and its inexplicable meanings.” “The man finds more mystery than the boy ever dreamed of. The boy was touched with a sense only of the world mystery, while the man has added to that a sense of the unintelligible mystery of existence.” “I found myself in a class of creeds and doubts.” “My reason rejected their petty ‘schemes of salvation’ and their crude guesses of God.” “I came to see that the idea of Humanity is the core of religion, the core of the spiritual fact.” “It was easy then to see that Fraternity in action is the holiest of all ideas—is the spirit of all gospel, and the fulfilment of all revelation.” “The triumphant convictions sponged out the old bill-boards of religion.” “The Hebrew ‘old clothes’ of religion, serviceable in their day, perhaps, were carted away to the dust heaps; and little was left but the radiant indignation of Isaiah and the martyr-love of Jesus.”

What an awakening! After “wondering over the mystery of the world; over life and its inexplicable meanings,” and “the unintelligible mystery of existence,” for forty years, his eyes open to see that “Humanity is the core of religion;” that “Fraternity in action” is the all-in-all. All re-

ligion disappears ; the Hebrew old clothes carted to the dust-heap. That is to say, all the revelations, manifestations, and dispensations of God to man, as recorded in the Hebrew scriptures, and we have none but Hebrew scriptures, are eliminated from historial fact, and consigned to the domain of mythology.

In carting away our old clothes, he leaves us naked ; he finds us in error ; he leaves us in ignorance ; he merely shifts our standpoint ; he finds us in doubt, and leaves us in uncertainty. But he tells us, "Perhaps life will be seen to have reason and symmetry, when looked at from some watch-tower in eternity." He asks, "As to man's place in the world order, Is he merely a higher animal? and does he find the principle of his life in the nature-passions and carnal battles of the wilderness? Is he a brother to the wolf, finding his only hope in the brute struggle for existence?" He answers these questions only hypothetically.

He says, "When man appeared upon the planet, the ages of animal evolution ended, and the ages of spiritual evolution began." In regard to the creation, and man's place in the world-order, I will quote "Visions of Moses, as Revealed to Joseph the Seer, in 1830 :"

And now behold I say unto you, that these are the generations of the heaven and the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth. And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men. For in heaven created I them ; and there was not yet flesh upon the earth, neither in the water, neither in the air. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, the first flesh

upon the earth. Nevertheless, all things were before created; but spiritually were they created and made according to my word. For it was spiritual in the day that I created it. For it remaineth in the sphere in which I created it.—*Pearl of Great Price*, Moses 3:4, 5, 7, 9.

We learn from this that instead of man being preceded on the earth by ages of animal evolution, that man was the first flesh upon the earth, and that not only man, but all things, both animal and vegetable, were created spiritually before they were placed upon the earth, and everything remaineth in the sphere in which it was created. That is to say, that by no process of evolution can a vegetable become an animal, nor one order of animals become another order. Every spirit being created in the form of the body it should receive; this answers the question, "Is he a brother to the wolf?" However the different orders of creation advance in glory and intelligence, they will advance in their respective spheres. The theory of transmigration of souls is not true; and is not contemplated in the order of creation.

Speaking of the world, God, and providence, Mr. Markham says :

Men everywhere are asking, Where is God? They see no God, says a wise thinker, because they see no social providence. Millions upon millions go down in squalor, disease, poverty and misery. So men are asking, Where is God? The answer is, God is where men find him. His providence is where men organize providence. God is the world, in the raw materials of providence; in the primary elements of providence. But in the ultimate and social sense, there is no providence. There is no providence ready made for men. Let men find providence where they found the steam engine and the telegraph; where they found the reaper and the printing press. Let them organize providence in society, and they will have a providence. Providence is latent.

According to this theory, Humanity has no providence

outside of itself. Here the Brotherhood of man and Fraternity of action are strongly emphasized; while the Fatherhood of God and a divine providence are entirely lost sight of. The Brotherhood of man without the Fatherhood of God seems like a circle without a center, or a solar system without a sun.

Brotherhood implies Fatherhood. Brotherhood implies limitations; but when we cross the border into the domain of Fatherhood, we find no limit, no place to rest. Luke, in tracing the genealogies of the fathers, when he comes to Adam, says, "Which was the son of God," and stops, but the mind goes on.

The Brotherhood of man, however necessary to the well-being of society, fails to fully satisfy the human mind. Man needs an ideal not found in his fellow-man; he craves some one to lean upon, superior to himself. Christ, when conceived in his true character, is man's ideal, and through him we reach the Fatherhood of God, and stop; but the mind still goes on.

To cut humanity off from the Fatherhood of God is contrary to natural law, as far as we by experience and observation are able to interpret it. Nothing in nature exists in absolute independence. Though earth is an organized planet, perfect in its sphere, revolving in its own orbit, in seeming independence, possessing all the elements of life necessary to sustain its creatures, if these elements were not stimulated by the solar system, this latent life would be inoperative, and all earth's inhabitants would die. Though the earth depends on the sun for light, the sun is not the ultimate source of light; it, too, is dependent on some source still more remote. This law holds in all nature. There is no exception, as far as we know. As it is in the physical

world, so it is in the spiritual. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.) As the earth, without the stimulating rays of the sun, is dead physically, so humanity, without the light of heaven, is dead spiritually.

Spiritual law and physical law correspond. There is no progress nor development in isolation; all the planets move in their order, in unison, in obedience to law. "The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law." (Doc. and Cov., 88:25.)

As the latent energy in the earth, to be effective, must be quickened by the solar rays, so the spirit in man must be quickened by the inspiration of the Almighty, to give it understanding. Jesus says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) "And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (Doc. and Cov., 84:46, 47.)

The spirit is receptive, and is impressed by media outside of itself. The eternal principles of good and evil are ever present, and man is given power to choose. Every means of life and death are within his reach.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil.—Book of Mormon, 2 Nephi 2:27.

Man has no power in himself, independent of the co-

operation of heaven. Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day." The Spirit of God is striving to impress the spirit of man with good thoughts, and desires, and to lead him to life, and the evil spirit is striving to lead him to death. Man is not responsible for the primary principles of good and evil. He has no power to create the conditions by which he can be saved; these conditions are predicated on eternal law, and by his agency he has the power to comply with these conditions, and place himself in harmony with the law.

Mr. Markham says, "Let men find providence where they found the steam engine and the telegraph; where they found the reaper and the printing press." That is a wise suggestion. "Every good gift, and every perfect gift is from above." (James.) The Spirit of God impresses the minds of men with the truths of earth, pertaining to time, on the same principle as he impresses them with the truths of heaven, pertaining to eternity. As men seek they find: the things of earth or the things of heaven all come from God.

And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.—Book of Mormon, 1 Nephi 13:12.

Here Columbus is impressed in regard to a matter pertaining to the earth. The Lord works among men according to their faith, as they heed the promptings of his Spirit. He gives them the best conditions they will accept. They

bring trouble on themselves by disobedience to law. “The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.” (Isaiah 24.)

Mr. Markham sees the need of a better condition of society, but gives no definite suggestions. He says, “I cannot predict the form of the better social order of the future. Perhaps no system now proposed by imaginative thinkers would meet the intricate needs of men.” “But it seems certain that the power within evolution is passing onward to the birth of an organic social system.”

He seems to believe, though contrary to a world-experience (without the co-operation of heaven), that out of the “core of religion,” inherent in humanity, will be evolved an ideal social system.

We may judge what will be by what has been. In the light of history, what has been the condition of those who believed in God and providence, compared with the condition of those who were unbelievers. Which class had the most peace and greatest liberty?

In the *Pearl of Great Price*, chapters six and seven, we read of Enoch who lived before the flood; he was a preacher of righteousness, and under the inspiration of the Almighty gathered those who believed, together, and formed a society of which it is said: “And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them.” Here is an ideal society. While all the rest of the people who were unbelievers were in strife and trouble, and were finally all destroyed.

After the flood, passing the history of Melchizedek, Abraham, Isaac and Jacob, who, through faith in God, had peace and prosperity, we come to the Hebrews in the wilderness. Here the Lord offered them, through Moses, the gospel, and the same blessings he gave to Enoch and his people, but they would not receive them, and the high priesthood and gospel were taken away. Yet with only the lesser priesthood and law of carnal commandments, under Joshua and Judges, though often yielding but an imperfect obédience, the providence of the Lord was over them. He fought their battles, and maintained their freedom, and they were the most virtuous, moral, fraternal, and peaceful of any of the peoples in those regions. And it is remarkable that in proportion as they departed from the order of heaven, their liberties slipped from them in the same ratio. To deny the fulfilment of the promises of the Lord to Abraham and his providence over the Hebrew race, is to deny the plain facts of history.

According to the record given in the Book of Mormon, of the ancient peoples of this continent, the same conditions prevailed here as on the eastern continent. The Jaredites had peace and liberty just in proportion to their faith in God and obedience to his laws. And when they turned from the Lord, as skepticism increased, strife increased, till they destroyed one another and became extinct.

The history of the Nephites and Lamanites is a plain example of the good effects of faith, and the evil effects of skepticism. The Nephites who believed in God were a white and delightsome people, and in times of their greatest devotion attained a high state of civilization. While the Lamanites, who did not believe in God, were a dark and loathsome people, and frequently sank to a state of bar-

barism. After the Savior organized his church among the Nephites, they had continued peace for over two hundred years:

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.—Book of Mormon, 4 Nephi 1:15, 16.

This people believed "in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." They had repented of their sins, and been baptized by water and received the Holy Ghost by the laying on of hands. They were taught by apostles, prophets, and teachers, who were inspired from heaven.

It seems plain, at least from divine history, (and we see no good reason to doubt its authenticity) that only those who have been guided by inspiration from heaven have had peace, freedom and equality. And all history, sacred and secular, seems to testify that every kingdom, empire, aristocracy and republic, founded on man's wisdom alone, has failed to give peace, liberty and equality; for, is it not true that however they have risen in wealth, civilization, culture and power, the harmony of the picture of their glory and greatness has been marred by the heel of the splendid tyrant on the neck of the squalid slave!

Unregenerate human nature has not changed: "Cursed is he that putteth his trust in man." The only hope for humanity is in God, who has spoken in our day to Joseph Smith, and through him organized the Church of Jesus Christ of Latter-day Saints. The Spirit of God is moving

in the hearts of the people, and many are receiving the truth as taught by the hundreds of elders of the Church who are preaching repentance to the world. The leaven is working, by which a people will, in due time, be prepared for the coming of the Lord. Zion will be built up like unto the Zion of Enoch. Peace will be given to men, not by the Hague Tribunal, nor by peace congresses and peace societies, whose efforts, though very commendable, in the interest of peace, are as feathers thrown against the wind. Peace will come when men repent of their sins and turn to God, and obey the gospel of Christ, and give allegiance to that "Wonderful Counselor, The Mighty God, the Everlasting Father, The Prince of *Peace*."

Confidence, Congress and the Church.

There is no word in the English language that represents a more important principle than the term confidence.

It is the foundation on which the stability of the home, the state, the nation, and all the institutions necessary for the world's progress, depends.

If there is love in the home, it depends on the confidence the members of the family have in each other. However much the husband loves his wife, if he sees anything in her conduct to cause doubt in her virtue, his love begins to fail; if a wife sees anything in her husband to arouse suspicion of his fidelity, and observations confirm that suspicion, jealousy will supplant love, poison her soul, and destroy her happiness; and the deeper her love has been, the more intense her hatred will be. "The bitterest hate that heaven knows is love to hatred turned."

The stability of the state or nation depends, to a great extent, on the confidence the people have in the different departments of the government. The efficiency of an institution of learning depends on the confidence of the pupils in the faculty. So in all the activities of life, confidence insures success; the want of it, failure. History is full of the evil effects of the lack of confidence.

One of the most serious examples of want of confidence, ever heard of, and the most alarming in its aspect, is the condition of Congress, making necessary what is called a "People's Lobby." It is well known that the great corporations that control most of the business of the country have

their agents in Washington when Congress is in session, who watch the progress of legislation, and when a bill is introduced that would interfere with the interests, or lessen the profits, of these corporations, these agents manage to defeat it or get it changed so as to make it of none effect. This agency which is called a "Lobby" is a wonderful power, it is like the "flaming sword" that guarded "the tree of life;" it cuts every way. It reaches every man, woman and child in the country. It enables these corporations to continue to make every consumer pay more for everything he buys than it is worth, and every producer take less for everything he sells than it is worth. By this means, a stream of wealth, fed by a little rivulet from every hamlet, village, town and city in the land, forms a mighty river flowing night and day out of the pockets of the people into the coffers of these corporations.

The motive in forming a "People's Lobby" is to change this condition. This lobby is unique; it is strictly an American product. History gives no account of such a thing in any other government, either ecclesiastical or civil. Its purpose may be understood by a few quotations from *Success*: "The People's Lobby will consist of a permanent bureau at Washington, with complete facilities for watching all committee and legislative work, for keeping faithful records of the public career of every senator and representative." "The weapon of the People's Lobby will be publicity." "The People's Lobby will merely see in a methodical manner that Congress hides no secrets, no secret alliances." "All legislation will be subjected to expert scrutiny." "Carried on permanently it will cost a good deal of money." "We want an endowment fund of half a million dollars."

This is a bad condition, this breach of trust, and abuse

of confidence in our public servants. They are elected by their neighbors and fellow-citizens, at great expense, supposed to be the best men they can choose. They are paid to serve the people nearly twenty times as much for their time as a common laborer gets, and then the people must keep a permanent bureau at Washington, at an enormous additional expense, to watch them, like a pack of thieves, to keep them from selling their friends for money to the highest bidder. And then what assurance have the people that their lobbyist will not betray them, as does the senator? He is chosen from the same people, cut from the same roll of cloth, why should he be better? A fountain cannot rise above its source; a government is no better than the people who form it.

In every political campaign, just before election, each of the great parties spends a great deal of time and money to tell the people of the good qualities of their candidates; their intelligence, honesty, virtue, and loyalty, and how much good they will do if elected; and also how much evil the other people's candidates will do if elected. The respective candidates will also make great promises of what they will do. And whichever is elected, it matters not which, they will go to Washington, after being sworn and making a solemn covenant to do their duty, and do just as their opponents said they would do. Instead of fulfilling their own and friends' promises, they fulfil the predictions of their enemies. This is a serious charge, but the condition making a "People's Lobby" necessary proves it is true, though, in fairness we will say, there are many exceptions to this rule. And we hope, and not without reason, for better things; there is yet the strength of the iron, though it is mixed with a good deal of clay.

A great deal is said about church and state; the state seems very jealous lest it should be dominated by the least influence of the church; if there is any connection between church and state, the state seems very anxious for a divorce. If the church is any worse than the state, if religion is any more corrupt than politics, than there is very little hope for the church. As the Church of Jesus Christ of Latter-day Saints seems to be the greatest object of fear, whose influence is most dreaded, and from which the state is the most determined to be divorced, we will compare the condition of said Church with that of the state, especially as regards the principle of confidence.

How is it that the thousands of Saints in their general conference, twice a year, vote unanimously to sustain the Presidency, and all the general authorities, with the trustee-in-trust? How is it that the Saints in the stakes of Zion, at their quarterly conferences, vote unanimously to sustain the president of the stake with all the stake officers? It is because the members have confidence in their officers, and they have confidence because they have never been betrayed. When the elders are brought before the courts, and called to account for their family relations, they always acknowledge their wives and children, choosing to suffer fines and even imprisonment, rather than deny the truth. They believe the saying of the Prophet Joseph Smith that, "It is contrary to the order of heaven for a just man to deceive." In this they may be called fanatics by some; but they cannot consistently be called hypocrites.

How is it that there is so much difference in the condition of the Church and the state, in this respect? How is it the members of the Church have so much confidence in their officials and the citizens of the state so little in theirs? It is

in consequence of the influence of the Gospel of Jesus Christ on their lives. They believe in Jesus Christ and, through repentance and baptism, have received a remission of their sins, and, by the laying on of hands, the Holy Ghost, which is the Spirit of Truth. They are taught to be honest, virtuous, and temperate in all things. The most urgent counsel of the leaders of the Church, especially in recent years, has been to live within their means, get out of debt and keep their credit good. By the application of these precepts, in all the affairs of life, the Saints are growing in grace, union and Christian fellowship.

The Gospel of Jesus Christ obliterates castes, and levels distinctions. "He that is greatest among you, shall be your servant." There is no more humble man in the Church than the President; none labors harder, nor is more frugal. The Saints prosper not by humbling the rich, but by exalting the poor.

The Church will grow in power and influence for good, and as time rolls on, confidence will increase among its members; and the confidence of non-members, who have business relations with them, will increase. The time will come when many rich men will come to Zion, with their gold and silver to deposit for safety; because of the confidence they have in the integrity of her people, and the stability of her institutions. For the Lord will establish Zion, and the people will trust in her.

Religion and Reason.

It is believed by many of our best friends that as the Saints become better educated, and their reason more fully developed, they will outgrow their religion. If so, their religion is not what it professes to be. If religion and reason are incompatible, there is something wrong with one or the other; either the religion is not true, or the reason is deduced from false premises. Man is instinctively religious. He is also endowed by his Creator with reason. He is essentially a religious being; it is one of the faculties that distinguish him from the lower orders of the animal kingdom; to suppress his reason would destroy his manhood.

Religion without reason degenerates into fanaticism; reason without religion leads to a soul-destroying skepticism. There is no conflict between true religion and sound reason. That religion must suppress reason, or reason will dethrone religion, is one of the errors of the false and vain philosophies of uninspired men.

A system that is only adapted to barbarians and the most illiterate of the race, that must recede before the advance of education and reason, is not worthy to be called religion; it is at best a moral force. It may serve to restrain the baser passions of a primitive people, but it does not contain the fulness of the gospel of Christ, the power of God unto salvation, and eternal life in the world to come. A religion that comes from God will contain the fulness of the gospel of Christ, with all its ordinances, powers and spiritual gifts; with an authorized, organized, and inspired priesthood to administer therein. It will be a world religion

adapted to all races of men. Its initial principles will be so simple that the most illiterate may understand and apply them; yet will be a system so profound in its scope that the most intelligent may fail to grasp its fulness. It will be a fountain of light and truth "revealed line upon line, precept upon precept." It will have no stereotyped creed with finite limitations, but ever expanding, conformable to the varying conditions of men in their progressive evolution through time and eternity. It will make ample provisions for the social and industrial requirements of men, without being supplemented by social clubs, fraternal orders, or secret combinations.

A great deal is said and written on the "Age of Reason." It has been enthroned for ages. The world's greatest philosophers have worshiped at its shrine, it is the touchstone by which all systems have been tested and approved or found wanting; not that it has been valued too much, but other faculties, just as important, too little. Reason is dependent upon the receptive faculties for material to work on, as the stomach is dependent on the hands. If no physical objects are impressed on the mind, through the senses, reason can form no judgment on natural things; also, if no spiritual truths come to the mind through the spiritual faculties, reason is powerless to form a judgment on spiritual things.

Reason makes no mistakes, if furnished with truth on which to form deductions; but if furnished with false premises, its conclusions are incorrect. To the natural senses, the earth appears to be flat and stationary; the sun seems to rise in the east, pass over the earth, and set in the west in darkness and oblivion. A new sun seems to rise in the morning and pass on to give place to another, and so on from day to day. Reason, guided by these illusions, formed a false judg-

ment that stood the wear and tear of ages. Reason wishes to be justified of her children, and is very jealous of her judgments, and when it was announced that the earth is round, and in constant motion, reason stood aghast, horrified at the presumption of an iconoclast.

Truth is knowledge of things as they are, as they were, and as they will be. By experience, history and tradition, reason may form a partial judgment of the past and present, but has no means of knowing the future, only by the past, which is very uncertain, as nothing is standing still, all things being in a state of evolution. Judging the future by the past, reason would say, "The sun will continue to shine on the earth, the seasons will reoccur as usual;" but the scriptures say, "The sun and the moon shall be dark and the stars withdraw their shining." "The day shall come that shall burn as an oven." "The elements shall melt with fervent heat." "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

Reason, based on experience without religion or revelation, is an uncertain and often dangerous guide. When Noah called on the antediluvians to repent, and warned them of a universal flood, as there had been no such thing from the creation, and no natural signs to show there would be, their reason, based on experience, convinced them he was the victim of a delusion, and they went on to destruction, while Noah, led by reason based on revelation from God, was saved.

The Egyptians, following the dictates of reason based on experience, lost their first born, while the Hebrews, guided by reason dictated by revelation through Moses, saved their first born. When the Israelites were dying of

their wounds from the fiery serpents, reason would never have suggested looking on a brazen serpent as a means of being healed; reason would pronounce it a gross superstition. When Jesus appeared among the Jews there was a mystery about his birth which reason failed to reconcile; they knew him only as the carpenter's son; and for the blasphemy of calling himself the Son of God, they crucified him, saying, "Let his blood be on us and on our children." That this prayer has been answered, the history of the Jews testifies. After his death, the great stumbling block was the testimony of his disciples of his resurrection; since the days of Adam, man had died and been buried, the grave closed over the mortal remains, apparently forever; experience, history and tradition, all united in testimony that no voice had ever been heard from the silent tomb.

This last delusion was worse than the first, so reason martyred the apostles. Reason, based on prejudice and false reports, made Saul of Tarsus a persecutor of the Saints, going so far as to assent to the death of the martyr Stephen. Reason, based on revelation from heaven, made him, Paul, the ambassador of Christ, the great apostle of the Gentiles.

The same reason that caused the persecution of the Former-day Saints and killed their apostles, has persecuted the Latter-day Saints, driven them from their homes, confiscated their property, and slain their prophets and elders. It is quite significant that all these murders have been in "the land of the free, the home of the brave," and the blood of their martyrs is crying from the ground under the shadow of the "Goddess of Liberty."

As there is no evidence of anything that did not exist being created, nor of anything that did exist being annihilated, man conceived it to be self-evident that he always did

and always will exist in some form, hence, he is not satisfied with a knowledge of his present state, he wants to know something of his condition before he was born in the flesh, and also of his future in the world to come. How shall he know? Can he find out by his reason, without revelation? Jesus told his disciples that the Holy Ghost would lead them into all truth. It would show them things to come. All truth covers the whole ground, past, present and future.

In the 76th section of the Doctrine and Covenants is recorded a vision given to Joseph Smith and Sidney Rigdon in which they were shown the condition of mankind in the world to come, after the resurrection, that their degree of glory would be according to their works: that those things are governed by law; the conditions by which exaltation and eternal life are gained were made plain to their understanding. In the preface of this vision Joseph says: "We, Joseph Smith, Jun., and Sidney Rigdon, being in the spirit." "By the power of the Spirit our eyes were opened and our understandings enlightened to see and understand the things of God." The knowledge revealed in this glorious vision was not for their benefit alone, but for all who would receive it; every faithful member of the Church may receive a testimony of these things. And when these truths are impressed on the mind, it is the province of reason to form a judgment on them, on the same principle that it does on material things, which shall determine the attitude and govern the actions of men in regard to spiritual things; the minds being thus enlightened, and their duties made plain, the more education they get, and the more their reason is developed, the closer the harmony between their religion and their reason appears, and there is no possibility of outgrowing their religion.

The Saints are spending today more, perhaps, in proportion to their numbers, than any other people, for the education of their children; and this has been the policy of the Church from the beginning. As early as 1832, in a revelation to Joseph the prophet (Doc. and Cov., section 88) the Saints are commanded as follows: "And I give unto you a commandment that you shall teach one another." "That you may be instructed more perfectly in theory, in principle, in doctrine" of "things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad, and a knowledge of countries and of kingdoms." "That you may be perfected in your ministry to go forth among the Gentiles." "Seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith."

The world having been left for ages to their own devices, imaginations, and the uncertain guidance of human reason, men have incorporated innumerable errors in their systems, not only in their theology but in their social, industrial, educational, scientific, metaphysical, philosophical and all other systems which show the mark of the beast, the confusion of mystic Babylon. "For behold darkness shall cover the earth, and gross darkness the people." It is the mission of the Church of Jesus Christ of Latter-day Saints to correct these errors, to dissipate this darkness. This mission cannot be filled by an ignorant people. To combat the learned ignorance, wise folly, and the crystallized error of ages, is not the work of illiterate men, but rather of men educated in the broadest sense, with reason

well trained and highly developed, men also inspired with knowledge from on high by the gift of the Holy Ghost.

The wisdom of their wise men will perish and the understanding of their prudent men will be hid in the light of the gospel of Christ, as revealed from heaven in this glorious dispensation of the fulness of times.

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

"The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine."

"For the knowledge of the glory of God shall cover the earth as the waters cover the sea."

The Mission of Joseph Smith.

Considered from a scriptural point of view, this subject may be resolved into two propositions: first, was such a mission necessary; second, did the life and labor of Joseph Smith tend to the fulfilment of such mission?

Taking for granted that the Bible is true, and that the predictions of the Jewish prophets will be fulfilled, we will consider some of these in connection with this subject. A prophecy is usually in the form of a general statement—the prophet merely announces that a certain thing will take place without giving particulars as to who will be the actors, or as to the time, place or manner of its fulfilment; leaving us to infer that when the time comes, the Lord will call someone by revelation and give him a mission to fulfil his purpose.

As the Lord has always worked through human agency in the past, we may believe he will do so in the future. We read in Amos, 3rd chapter: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

As Jesus and his apostles frequently quoted the sayings of the prophets, in confirmation of their mission, so we may do the same in confirmation of the mission of Joseph Smith.

In the 37th chapter of Ezekiel we read of the stick of Judah and the stick of Ephraim, and that the stick of Ephraim shall be put with the stick of Judah, and they shall become one.

We recognize the stick of Judah as identical with the

Bible ; we believe the Bible to be the word of God—the most precious book ever written. Why should not the stick of Ephraim be as precious? Surely the Lord would not cause it to be brought forth and joined with the stick of Judah, if it were of no importance. It seems that of the millions who have read the chapter none were ever concerned about it until Joseph Smith. Why should he concern himself? Is it likely that he, an unlearned boy, seventeen years old, would undertake to find the stick of Ephraim and fulfil this prediction of his own accord? He claims that instead of acting on his own volition, that an angel appeared to him and delivered to him a record written by prophets who lived on this the American continent, who were of the tribe of Joseph, Ephraim being the leading branch of that tribe, hence it is called the stick of Ephraim. As this record is an abridgment of the writings of other prophets, compiled by a prophet named Mormon, it is called the Book of Mormon. This record claims to be a history of the ancient peoples of this continent, also to contain the fulness of the gospel as delivered to them by Jesus after his resurrection. As the stick of Ephraim, it aptly joins with the stick of Judah—the Bible—in testimony of the divine mission of Christ. As to its theology, not one of its doctrines has been shown to disagree with the Bible, and many principles more or less obscure in the Bible, are set forth in the Book of Mormon with such plainness that all uncertainty as to their meaning is cleared away, and many important truths not found in the Bible are clearly recorded in this book.

It has stood the test of criticism, not only in its theology but as regards its historical narrative. As this continent becomes better known, and the more thoroughly it is explored, the stronger the evidences of its truth become ; and

it is gaining ground to the extent that many who once ignored it as a silly romance are now willing to give it serious consideration. The bringing forth of a sacred volume of scripture giving the history of the dealings of God with the people on nearly one-half of the earth, of equal authority with the Bible, and joining with it in testimony of the justice and mercy of God in revealing himself and offering the means of salvation to his children on this western continent, as well as to those on the eastern continent, is the most important achievement of modern times, and distinguishes Joseph Smith as the most extraordinary character of the nineteenth century.

But this is only a part of his mission. In the 24th chapter of Matthew, as one of the signs preceding his second coming, Jesus says: "And this gospel of the kingdom shall be preached in all the world, as a witness unto all nations, and then shall the end come."

To fulfil this prediction, some men must be called with authority to preach this gospel; for "how shall they hear without a preacher, and how shall they preach except they be sent?" Joseph Smith testifies that while translating the Book of Mormon, John the Baptist, the forerunner of Christ at his first coming, appeared to him and Oliver Cowdery and ordained them to the Aaronic priesthood, giving them authority to preach the gospel and to baptize believers for the remission of sins; and that soon after this, Peter, James, and John, who were apostles of Christ, appeared and ordained them to the Melchizedek priesthood, giving them authority to confer the Holy Ghost on baptized believers by the laying on of hands, and to administer in all the spiritual blessings of the gospel. Accordingly they commenced preaching the gospel, baptizing believers, organized the Church, confirmed

members, ordained some to the priesthood, and sent missionaries to the states, and also to Canada.

In the 11th chapter of Isaiah, we read that the Lord will "set his hand the second time to recover the remnants of the people, assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

When the Lord gathered Israel from Egypt, he called Moses by revelation and guided him by revelation to accomplish that mission. The gathering of Israel from Egypt in the days of Moses was a small matter compared to the gathering of the millions of Israel from all the nations, in the last days. Surely it is necessary that a prophet like unto Moses be called to this work. Joseph Smith testifies that on the 3rd of April, 1836, in the temple at Kirtland, Ohio, the Prophet Moses appeared to him and Oliver Cowdery and delivered to them the keys of the gathering of Israel from the four parts of the earth, and the restoration of the ten tribes from the land of the north.

In pursuance of this authority, the next year a mission was opened in England—the first foreign mission, and an organized system of emigration commenced, and from that time to the present, as missions have been opened and converts made, the Saints have been gathering.

In connection with this gathering, we read in the 4th chapter of Micah, that in the last days a house shall be built in the tops of the mountains. "And many nations shall come and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Before this can take place it will be necessary that at least three things be revealed—first, that the time has come; second, the mountains to which they shall come; and third, the kind and

purpose of the house to be built. That this was revealed to Joseph Smith is evident from the fact that some years before his death he pointed to the Rocky Mountains as the place to which the Saints should gather, and began to plan for the emigration. Though mob violence may have hastened the exodus to some extent, it was not the primary cause.

In the 4th chapter of Malachi we read: "Behold, I will send Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

If the coming of Elijah is to save the earth from being smitten with a curse, its importance cannot be over-estimated; and yet of all the millions who have read this promise, there were none to realize its importance till Joseph Smith. He claims that at the same time and at the same place, after the visit of Moses, that the prophet Elijah appeared and conferred on them the keys of the priesthood of turning the heart of the fathers to the children and the heart of the children to their fathers. This includes the doctrine of salvation for the dead; and one of the purposes of the house of the Lord, is for a place wherein the ordinances for the dead may be performed; thus by the authority given by Moses, the Saints gather by themselves to the mountains; and by the authority given by Elijah, hundreds are going into the house of the Lord and doing a vicarious work for the dead. In connection with these ordinances performed in the temple, is another very important principle—the eternity of the marriage covenant, commonly referred to as "celestial marriage,"—the sealing of men and women, both the living and the dead, as husbands and wives for eternity. We read in the 11th chapter of Corinthians: "Neither is the man with-

out the woman, neither the woman without the man in the Lord." This doctrine is peculiar to the Saints; even the great Catholic church does not seem to believe in it, for the mother church in substance says to the Catholic youth, "My son, it is not good to marry; if you would attain to the highest degree of perfection, if you would wish to be as near like your Father in heaven as it is possible to become, you must never be a father." And to the Catholic maiden the mother says: "My daughter, you had better be without the man in the Lord; he will only degrade you. If you should attain the highest degree of virtue, purity, and holiness, and be like your mother in heaven, the mother of the Lord, you must never be a mother." God is no respecter of persons: if this is good for one, it is for all, and if universally extended would depopulate the earth. Contrast this awful dogma—this mystery of iniquity—with the doctrine of celestial marriage, revealed through Joseph Smith, and judge which is the more natural and God-like.

Why should Joseph Smith concern himself with the stick of Ephraim? How should he know that to preach the gospel it was necessary he should receive the priesthood from those who held it in a former dispensation? and that it was necessary for Moses and Elijah to confer on him the authority they held? Why should he think of salvation for the dead? and of the eternity of the marriage covenant? being poor, and illiterate, and having to work every day for a living. It is not likely he was very familiar with the scriptures, and probably never read many of these prophecies, and knew little or nothing of them till called by revelation to fulfil them.

Considering all these things, in connection with the perfection of the organization of the Church, with its quorums of priesthood in perfect order, and with all the auxiliary asso-

ciations working in harmony for the preaching of the gospel, the gathering of Israel, and perfection of the Saints, looking at these things without prejudice or sectarian bias, the conviction is forced on the mind that Joseph Smith was a prophet called of God; that the mission he claimed is necessary; and that his life and labors, and that of his successors, all tend to the accomplishment of said mission, the literal fulfilment of the predictions of the prophets, that the earth, instead of being smitten with a curse at the coming of the Lord, may be sanctified, and the Saints prepared to reign with Christ a thousand years in universal peace.

The Philosophy of Faith and Worship.

Why should men exercise faith? Why engage in Divine worship? In this age of education and philosophy, with a learned skepticism, or "higher criticism," seeking to cast a doubt on the truth of the scriptures, it may be well to consider what intelligent reason underlies these principles.

If asked why we ride on the railroad cars, we might answer, because that is the easiest and quickest way to travel; if, why we build a bridge across the river, we would say, because the safest way to cross is over a bridge. For many other things we do, we might give a good reason.

But if asked why we build a chapel, and meet to sing and pray, and worship an object above, whom we neither see, hear nor feel with our material senses, many a good Christian might hesitate before giving an intelligent answer. Not that no good reason may be given, but because many of us worship all our lives intuitively, or, as a matter of tradition, without thinking of the reason why.

We know many things in nature to be true that we cannot easily explain. For example, two plants are growing side by side in the same soil, drawing their life apparently from precisely the same elements: one is good to eat, and if taken into the stomach will sustain life; the other is deadly poison, and if eaten will destroy life. Of a pair of twins, one has black hair and a very dark skin, the other has red hair and very fair skin. The vocal organs in all men are constructed on the same principle, yet no two voices are alike. These, with a hundred other things, are true, yet not easily explained. If we are conscious of so many natural truths

that we cannot explain, may we not be equally conscious of inexplicable spiritual truths?

The skeptic ridicules the Christian for his credulity, and pities him for his simple faith and blind obedience. But is not the skeptic just as much a child of faith in natural things as the Christian is in spiritual things?

The skeptic, who prides himself on his freedom from superstition, who takes nothing for granted, who will see the depth of the pool before plunging in, who takes no chances of being imposed upon, when he becomes sick, goes to a doctor, who tells him he has a certain disease, that he can help him, that it is a serious case, and any further delay may prove fatal. How does he know that the doctor is telling him the truth; that he is not imposing on him, for professional or selfish purposes? Can the doctor prove his word? that is impossible; yet the man puts himself under his care. He who will not exercise a particle of faith in the word of a doctor of divinity to save his immortal soul, exercises a simple, child-like faith in the word of a doctor of medicine to save his mortal body.

A man wishes to travel from Salt Lake City to Liverpool, he buys a ticket for New York, and boards a car. On his way he passes through several large cities; he doesn't know which of these is New York until he is told. Of all the steamers in the harbor, he doesn't know which is bound for Liverpool, until he is told. He lands in a large city which they tell him is Liverpool; it may be London, for aught he really knows. From the time he leaves Salt Lake City till he arrives in Liverpool, there is no second of time when he really knows where he is, or in what direction he is moving; he gets off this car into that, goes here and there, does this or that as he is directed, in simple faith and blind obedience. It

is hard to imagine anyone in a position of more helpless dependence.

A company of farmers wish to bring water onto a certain tract of land; they engage an engineer who surveys a line for a ditch. He tells them he has allowed so much fall, and if they make the ditch on that grade the water will run all right. How do they know that is true? Can he prove it? that is impossible. Yet they spend thousand of dollars without the possibility of knowing they are right till they see the water running in their ditch. The exercise of this faith is essential, as without it no work would be done, and no water would reach their land.

In the natural world, without the exercise of faith, the wheels of progress would cease to turn; business would be paralyzed, and human life become extinct.

As in the natural world, so in the spiritual, men must move by faith, or not at all. When Noah predicted the flood, he could give no proof that his word was true; it was a matter of faith with him; as we read, "By faith Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house."

When Moses predicted the destruction of the firstborn of Egypt, he had no proof beyond his word; and this prediction was of a nature very hard to believe. If he had foretold a pestilence that would be general in its effects, they might have believed him, as they had suffered from several plagues before; but to say that a scourge would pass over the land, and select just the first born in every house and slay him, while all the rest, in every family, without exception, would escape, was contrary to experience, reason, and common sense. When the destroyer passed over he would not be likely to know Hebrews from Egyptians; he would be gov-

erned by the sign given him, and when he saw blood on the door-post, he would pass that house; so, if any of the Egyptians by faith had sprinkled their door-posts, they would have saved their firstborn, and if any Hebrews, through lack of faith, had failed to use the sign, they would have lost their firstborn. They were saved from natural death by faith, obedience, and the blood of the lamb, which was a perfect type of things to come, as the Christian is saved from spiritual death by faith, obedience, and the blood of the Lamb.

When an angel announced to Joshua that by the blowing of rams' horns and shouting, the walls of Jericho would fall, he had no proof, and such a thing seemed unreasonable. Joshua had to move entirely by faith.

Jesus said, "My doctrine is not mine, but his that sent me; if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The only way to prove the truth of that promise was by obedience, through the exercise of faith, putting it to the test. The same in this dispensation; when Joseph Smith announced to the world that he had been called of God, and given authority to preach the gospel and organize the Church of Christ, and he called on the people to believe on the Lord Jesus Christ, repent of their sins, and be baptized for the remission thereof, and promised them that they should receive the Holy Ghost, and should know that the gospel is true, and that he had been called of God, the proof lay entirely with the people in putting it to the test. That the Saints in the days of Christ received a witness of his divine mission, that he was the Son of God, and the Redeemer of the world, is evident from the fact that they endured all manner of trials, even unto death, rather than deny their testi-

mony. That the Saints in this day have received a witness of the divine mission of Joseph Smith, and the truth of the gospel, is also evident, from the fact that the elders of the Church are willing to leave everything, and go without salary, at their own expense, suffering all manner of hardship and persecution, taking their lives in their hands, to preach the gospel; and that those who receive their testimony are willing to leave everything, and gather to the body of the Church, making sacrifice of all things for the gospel's sake, at the same time bearing a humble testimony that they know the gospel is true and that Joseph Smith is an inspired prophet of God.

There is no doctrine, theory or principle whatever, either temporal or spiritual, that can be proved true, only by experience through the exercise of faith. This is not merely a law, it is an absolute, eternal condition; it is not the work of designing men; it is a necessary, self-evident truth. It cannot possibly be otherwise. It cannot be changed nor modified in the least by any decree of the powers of earth or heaven. The infidel says to the Christian, if the gospel is true, as you say it is, why does not the Lord make it known to me? Simply because that is impossible; a knowledge of truth cannot come to us by some gracious gift, as a special favor. Faith may come by hearing, but knowledge comes by the exercise of faith. By a strict compliance with the laws involved in the condition, we solve the problem, and verify the truth of the proposition. Faith is the gift of God, and is offered freely to all men, but cannot be forced upon them. The will of man is supreme; by his agency, he can accept or reject the offered gift. This makes him a responsible, accountable being. If he had not the power to believe, he could not be condemned for unbelief. Jesus says, "He

that believeth not shall be damned." There must be a principle of justice underlying such condemnation.

Seed is sown in the earth, and by a natural process are developed the bud, the blossom, and the natural fruit. So faith is sown in the soul, and by nurture and cultivation is developed the spiritual fruit, a knowledge of the truth.

We would not expect to get a full grown tree, a hundred years old, in a second of time; neither would we expect a full grown man without a natural growth from infancy. Though the creation of Adam and the birth of Jesus may be involved in more or less mystery, the fact is, there was no exception in their cases. If Adam could have been created a full grown man with all his faculties fully developed, with a knowledge of good and evil, becoming as the Gods, without having gone through the natural stages of development, then all men might have been created in the same way, and there would have been no need of male and female, the pains of maternity, the care of infancy, our schools and all our institutions of learning. Our juvenile blunders and the follies incident to ignorance and inexperience might have been dispensed with. This theory is so obviously absurd that no sane person can believe it, but it is no more absurd than the theory that a full knowledge of the truth can be gained without obedience to the law by which it comes. Those who ignore the principle of faith, rebel against the inevitable, put themselves out of harmony with eternal law, become a law to themselves, and compass their own undoing. The wheels of time cannot veer, nor the forces of the universe side-track, to suit the vagaries of skepticism.

In regard to worship, we know that all races of men worship in some form. Veneration seems to be inherent in

man; he is impelled by nature to worship some object that he conceives to be superior to himself. This is a divine attribute, and when exercised intelligently in the worship of God is an effectual means of spiritual growth; but when perverted, may become a means of debasement. Every good thing may, by perversion, be turned to evil. Love, though divine and essentially good, when turned to jealousy, is the basest of passions. We never discard a good principle because it may be used for evil. Many people ruin themselves and others by going into debt, yet most of the world's business is done on credit. Many become nervous dyspeptics by over-indulgence; but we don't stop eating and drinking on that account. Notwithstanding the many divorces, infidelity, and abuse of the marriage covenant, men and women continue to marry. The senses through which we receive the most exquisite pleasure, may also give us the most intense pain. Divine worship is indispensable to spiritual growth, yet in its perversion it has caused the most evil the world has ever known.

One very important mark of distinction between those who worship God "in spirit and in truth," and those who worship idols, is the difference in their attitude towards those who do not worship as they do. It is the will of God that all men be free to use their agency without constraint; and those who worship him, however careful they are to guard their own freedom, are just as careful of the rights of those who do not worship as they do. And no true disciple of Christ will use any power but persuasion and kindness to induce others to worship as he does; while those who worship false gods, when persuasion fails, will use force to compel others to do as they do. This intolerance has brought the principle of reverence into contempt, till many believe

it is intrinsically evil. It is true, it has numbered its martyrs by thousands and its victims in battle by millions.

In the light of history, many feel alarm at the prospect of the Church of Jesus Christ of Latter-day Saints becoming a power in the land, lest that power should be used to curtail the freedom and bind the consciences of their fellow-men. Judging the future by the past, there seems good ground for such fear; it seems to be the nature of man, when he has power, to coerce his fellowmen. This is not only so ecclesiastically, but also in political, social, industrial, and commercial affairs. As the outstanding boy is pelted to bring him into the ring, so the man is boycotted or ostracised to force him into the union or combine.

But as far as the Church of Christ is concerned, there need be no fear, for it is founded on the democratic principle of common consent. "We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may." (Eleventh Article of Faith.) The gospel is a "perfect law of liberty;" it is a fundamental principle in God's government, and any departure from it would destroy the Church.

Satan, knowing the power of this principle, has invented a thousand devices as objects of worship to lead men away from God, insomuch that for many generations the whole world wandered after the beast, and worshiped his image. The first of the ten commandments given to Israel through Moses was to call them from their idols to the worship of the true God. One object of the gospel, as restored by an angel from heaven in the last days, as recorded in the 14th chapter of Revelation, is to call all nations, kindreds, tongues and people, to "Fear God, and worship him who made heav-

en and earth, and the sea, and the fountains of water." In this principle, Jesus set all men an example. When Satan offered him all the kingdoms of the world if he would fall down and worship him, he refused the offer, saying, "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus not only prayed to his Father himself, but taught his disciples also to pray, saying, "seek and ye shall find, ask and ye shall receive." "Pray to your Father in secret, and he will reward thee openly." "Watch and pray, lest ye enter into temptations." If it were necessary for him who was without sin to constantly pray to his Father for strength, how much more is it necessary for sinful men to pray!

There are many examples in the scriptures of blessings received through prayer; and in this dispensation, the blessings that came to Joseph Smith, and through him to the Church, have come in answer to prayer.

The Saints in this day are required to call their families together morning and evening, to bow in prayer and praise to God; and also to meet on the Sabbath, to worship God in songs of praise and prayer, to partake of the sacrament in remembrance of the atonement of Christ, and to receive instructions in doctrine, in theory, and in their duty to God and each other, from the elders, as they are inspired by the Holy Spirit. By withdrawing themselves from the cares of the world, and humbling themselves before God, their souls are brought into harmony with the divine Spirit; they are impressed with greater love to God, and charity for each other. The Spirit of God is poured down upon them; their testimonies strengthened, their faith increased; the sick are healed, the spiritual gifts of the gospel enjoyed. They separate with renewed determination to keep themselves un-

spotted from the sins of the world. The results are love, union, peace and prosperity, in their homes and communities. That the observance of these principles is necessary is shown in the conditions of those members of the Church who neglect family prayer, and fail to keep the Sabbath day holy, and who do not meet in public to worship God, and receive instruction. They become indifferent, neglect other duties, become weak in the faith, and drift away with the multitude down the broad road to destruction.

So great are the weaknesses of the flesh, so many the temptations of Satan, and the inducements to sin, that in order to practice the self-denial, and make the sacrifices necessary to walk in the narrow way that leads to eternal life, men must not only on Sunday, but every day in the week, in all the affairs of life, lean upon the Lord, and seek the guidance of his Holy Spirit, through the exercise of faith and humble, earnest prayer:

"Prayer is the Christian's vital breath, the Christian's native air;
His watch-word at the gates of death; he enters heaven with prayer."
"No prayer is made on earth alone: the Holy Spirit pleads,
And Jesus, on the Father's throne, for sinners intercedes."

[In the excellent article, "The Philosophy of Faith and Worship," in the March number of the ERA, page 325, the author, Elder William Halls, makes the following statement:

We would not expect to get a full grown tree, a hundred years old, in a second of time; neither would we expect a full grown man without a natural growth from infancy. Though the creation of Adam and the birth of Jesus may be involved in more or less mystery, the fact is, there was no exception in their cases. If Adam could have been created a full grown man with all his faculties fully developed, with a knowledge of good and evil, becoming as the Gods, without having gone through the natural stages of development, then all men might have been created in the same way, and there would have been no need of male and female, the pains of maternity, the care of infancy, our schools and our institutions of learning.

A correspondent has taken exception to the theory respecting the creation and growth of Adam, as being un-Biblical, concerning which, of course, there can be no dispute. However, Elder Halls was asked to give his reasons for his views, and he replies as follows.—EDITORS.]

In answer to your request to give some authority for my theory in regard to Adam, I must confess that I know no direct scriptural authority for it, though there are many passages of scripture from which such theory may be inferred. It is just my belief, unsupported by direct authority, and as such must be understood.

When a passage of scripture taken literally contradicts a fundamental, natural law, I take it as allegorical, and, in the absence of divine authority, put a construction on it that seems to harmonize with my experience and reason. To believe all the scriptures literally we must believe that Satan is a serpent, Jesus is a lamb, Herod is a fox, mankind are wheat and tares, then sheep and goats, some are wolves, some vipers. To accept some parts of the Bible as allegory doesn't impair its authenticity; of such are the parables of the New Testament. To believe that the prodigal son, the widow and the unjust judge, are real characters would be childish. Some truths are not susceptible of proof. We say space is boundless, duration is without beginning or end; the attempt to prove it would be ridiculous.

To say that Adam could receive a knowledge of good and evil, and his physical, mental and spiritual powers be developed without experience, is to me the climax of absurdity. That he passed through all the stages of development, and learned by the universal law of experience, may not be proved, but may be taken for granted.

“The Real, the Final, the Absolute Truth.”

In *Great Truths*, the author, on page nine, asks, “Which of all the religions of the world is the real, the final, the absolute truth?” answering, “We must make our individual choice and abide by it as best we can.” This is a world’s question; it concerns all mankind. Religion is at once the most important, yet the least understood, of any subject in the world, on which we should be the most united, but on which we are the most divided.

We have different schools of philosophy, medicine, and science. We have different conceptions of government, resulting in political parties, more or less antagonistic; we have different theories in regard to education; but in nothing do we differ so much as in religion. There is an awakening in regard to education, and many reforms are suggested. We are willing to include in our curriculum instruction on every subject except religion. The most vital part of education is left out; and necessarily so, because if we could agree to incorporate religion in our school system, we are so divided that it would be impossible to unite as to which it should be, so we have to leave it out altogether, as “a disturbing element.” As many students, therefore, belong to no church, they have no religious training; their spiritual natures are undeveloped; an indifference or antipathy to religion is created, resulting in a widespread skepticism, a menace to stable government.

We have eliminated religion from our systems of education and government, and as far as possible we exclude every man who is at all prominent in religion from taking

any leading part in politics, education, finance, industry or commerce. If it be true that religion unfits a man for usefulness in the every day affairs of life, the less there is of it the better; for if it should become universal the world's work would stop and we would all starve.

We have relegated religion to a very narrow sphere.

It is not uncommon to hear a man say of a neighbor, "he is a good, honest man, but belongs to no church." We frequently hear a man say of himself, "I believe in being honest and virtuous, in being true to my family and friends; in doing to others as I would they should do to me, but I have no use whatever for religion." This attitude of antagonism is surely the result of misunderstanding of the nature and effects of true religion.

Morality, in a restricted sense, may be defined as our duty to our fellow-men, without regard to our duty to a supreme Being, as governing our conduct in purely secular affairs. Religion may be defined as our duty to God; but it should not be restricted, as our duty to God must of necessity include our duty to men. We can not love God and hate our brother. We may say a man is strictly moral, but irreligious; but cannot say, a man is strictly religious, but immoral. Honesty, virtue, temperance, industry, and truth, are the foundation stones on which religion stands; they are the lower rounds of the ladder leading up to the new birth, regeneration and spiritual development. It is not the design of our creation that we remain on these lower rounds, but that we advance to higher planes of spiritual life. Religion includes every phase of morality; so, just as far as a man is moral, just so far he is religious. To say that a man is religious should imply that he is in harmony with his being; that he is doing his full duty, that he is perfect as a man.

Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection, as here used, must be taken comparatively. Eternal progression and absolute perfection are incompatible, a contradiction of terms; absolute perfection is inconceivable. The mathematician is perfect as far as he understands mathematics; but there are problems unsolved. The chemist is perfect as far as his analysis extends, but he is still learning. A child may be perfect as a child, but he does not remain a child; he progresses to manhood, and from manhood to Godhood. Eternal life is freedom to progress; death is to be bound by limitations. "Adam fell that man might be;" that spirits might have bodies of flesh. An evil spirit can never become a child and have a body, he remains in his present condition; those spirits that rebelled and were cast out of heaven, cut themselves off from further progression; this is their condemnation. The student who masters arithmetic does well, but if he ignore algebra and geometry, he cuts himself off from filling important positions in life that require a knowledge of these higher branches; and there is no good-will nor friendship that can put him and keep him in a position that, through lack of training, he is unable to fill.

So, a man who observes the moral law does well, so far; but should he fail to accept the new birth, as offered by the atonement of Christ, and reject the higher law, he cuts himself off from the celestial kingdom. As an honorable man of the earth, he may come forth in the resurrection and inherit the terrestrial kingdom, typified by the moon, but there is no sovereign grace nor divine mercy that can give him an exaltation in the celestial kingdom, as he has failed to obey a celestial law. "For he that is unable to abide the law of a

celestial kingdom can not abide a celestial glory;" not that he is cut off by any arbitrary decree, he simply cuts himself off. By being content with the development of his mental, physical and social faculties, and neglecting the spiritual, he deprives himself of spiritual blessings; as religion properly includes morality, so the spiritual includes the mental and social functions. We may say a man is strong mentally but weak spiritually; but we cannot say a man is strong spiritually but weak mentally. A man may explore the lower ridges of the mountain range without ever reaching the summit, but he cannot reach the summit without passing over the lower levels.

That a man, by confining his life to the observance of the moral law, cuts himself off from the kingdom of heaven is made very plain by the words of the Savior. Nicodemus was no doubt strictly moral, but Jesus said to him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." The Jews, in the days of Jesus, were very strict in their observance of the moral law, but Jesus said to his disciples, "I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In the case of Cornelius we have an example of a strictly moral man, but that was not enough to save him; so, God in his mercy sent an angel to him, who told him to send for Peter who would tell him what more he must do to be saved; if he had told the angel that he was living a moral life, that he was satisfied, that he had no use whatever for religion, and had refused to send for Peter, would he have been justified, would he have been saved?

Seeing that by the observance of the moral law alone, we can not be saved, the question of the author of *Great*

Truths is all important. The answer to this question is quite simple. It must of necessity be, "That religion which comes from heaven by direct revelation." A religion of human origin will be bounded by human limitations; it will contain all the author has, and no more; it will be without divine authority, will not be binding on mankind, and may be ignored without risk of condemnation. Its members will be in constant doubt and uncertainty in regard to its doctrines. Its creed will be subject to revision, as the light of reason reveals its errors. The religion, however, that comes from heaven by direct revelation, will be an open fountain of truth. Not that its members will be in possession of a fulness of truth in mortality; they must grow in grace and in knowledge of the truth, as it is revealed, "precept upon precept, line upon line," as their minds expand to receive the truth, and apply it in their lives. It will be with divine authority and binding on mankind, and may not be rejected without condemnation. Its members will be free from doubt and uncertainty in regard to its doctrines; "they will know the truth, and the truth will make them free." It will not be limited by any finite creed; and will never be revised, as truth never changes. Religion, in its broad sense, is the all in all; it is the science of eternal life, the perfect law of eternal progression. It is inconceivable that the Creator would reveal a system of government for his creatures that is incomplete and must be supplemented by innumerable human devices.

A true religion was established by the Savior, with apostles and prophets, ordained to the priesthood, with authority to preach the gospel and administer its ordinances, and instruct the saints as they were inspired by the Holy Spirit; but the Jews crucified the Savior, and the Jews and

Gentiles killed the apostles. Revelation ceased, the church was broken up into fragments, each fragment led by uninspired teachers, none having, "the real, the final, the absolute truth." This condition continued, sects multiplying, confusion increasing, till the year 1820, when Joseph Smith found himself in precisely the same condition as the author of *Great Truths* finds himself. He wished to know which of all the religions of the world was right, and which he should join to be saved; he also must make his individual choice, and abide by it as best he could. But in making his individual choice, he sought an infallible guide. Not trusting to human wisdom, he bowed in humble prayer, and in child-like, simple faith, he asked the Lord which church he should join. In answer to his prayer, he was told to join none of them, that they were without divine authority, that their ministers taught for doctrines the commandments of men, having a form of godliness but denying the power thereof. He was informed that the Lord would soon restore the priesthood and re-establish his Church, and that if Joseph Smith were faithful he should be called to that mission.

In this connection, he had a peculiar experience such as no other person ever had either before or since, as we read of. As soon as he commenced to pray an evil power seized him, not an imaginary power, but a real being from the unseen world, which sought to overpower and destroy him. It is evident from the New Testament that evil spirits knew Jesus as the Christ. So Satan knew Joseph Smith and the mission he was born to fill, and determined if possible to destroy him. Little could the youthful Prophet imagine at this time the effect the announcement of this vision would have, the thorny path he would have to travel, the opposition he would meet; how men and evil spirits would

combine for his destruction, and that in a few years he must give his life for his testimony.

The announcement that all the religions of the world were without divine authority, that all the ordinances, baptisms, confirmations, sacraments, and ceremonies, performed by their ministers, for centuries, were of none effect, that nothing they had sealed on earth had been ratified or sealed in heaven, was too true to be passed over in silence. If this had not been true, if the ministers of the various churches had been conscious of their divine calling, that the Lord approved of their administrations, and that their members had an abiding testimony by the Holy Spirit, of the truth of their doctrines, they would have given very little attention to the story of an illiterate fourteen-year-old boy. But being aware of the weakness of their position, and filled with fear and anger at seeing their craft in danger, it is not surprising that they commenced a warfare against Joseph Smith and the Church he organized, which has continued till the present time, and will continue; for, as the little stone cut from the mountain smites the feet of the image and breaks in pieces the iron and the clay, so the truth strikes their system of human origin, and exposes the error in their creeds.

When Jesus first established his Church, in the meridian of time, it was the iron age in the political history of the world; and, as the Prophet Daniel predicted, the saints were warred against and overcome. But when he re-established the Church through Joseph Smith, the iron age was passed. For ages the Lord had been preparing the way for this work. He preserved this continent for that purpose; and, in his own time, he caused it to be discovered, and moved upon some noble spirits to come to this land, and from among

them he raised up wise men and inspired them to found this government, and frame a constitution guaranteeing freedom of conscience, under which his Church could claim religious freedom. And though the Saints have suffered persecution, it has been the result of ignorance and prejudice, and not the fault of the government, but in violation of the constitution. But, as education has become more general, intelligence increased, and the character of the Saints better known, prejudice has given way till, in places from which the Saints were driven by mob violence a generation ago, they are now welcomed and live in peace.

The Church as a whole never was in as good condition as it is today. Its quorums of priesthood are more fully organized, and working in more perfect harmony; its auxiliary organizations more complete and efficient; its splendid system of Church schools, better equipped than ever before. Its missionaries are better educated and of a higher average of intelligence, and command more attention and respect, and are more efficient in their work. As a consequence all the missions are in better working order, more people are being reached, and more converts made, than ever before.

As one of the signs of his second coming, Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." This is now being fulfilled, and there is now no necessity for men to remain in doubt as to the divinity of this work. In making their individual choice, they can do as Joseph Smith did, they can go to God for wisdom to guide them. In the Book of Mormon, Moroni 10:4, 5, there is a precious promise as follows:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these

things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things.

That this promise is true has been verified by thousands who have put it to the test. Having heard the gospel as taught by the Saints, and found, by comparisons, that in its organization, ordinances and doctrines, it agrees with the scriptures, they have sought a testimony of its divinity by humble prayer; and, having been convinced by the power of the Holy Spirit, and being baptized into the Church, they have found by experience that all the gifts of the gospel are fully enjoyed.

God is no respecter of persons, and every man, including the author of *Great Truths*, who will go to God and ask for a testimony, with a determination to take upon him the name of Christ, and do the Father's will, may receive a knowledge of the divinity of this work, and that the religion given to the world from heaven, through the mission of Joseph Smith, is "the real, the final, the absolute truth."

Peace.

"Blessed are the peace makers for they shall be called the children of God."

"How beautiful are the feet of them that preach the gospel of Peace."

As all reforms must be conceived in the mind, it is quite gratifying to see such a world-wide awakening, as at present, in the interest of peace.

Peace can never prevail till men are prepared to receive it.

No people are more interested in universal peace than the Saints; and no people more in sympathy with every intelligent move leading to that desirable condition. It is their mission to "lift up a standard of peace." They are ambassadors of the "Prince of Peace."

Peace in its broad sense means much more than the cessation of war. It means political, social, and industrial equality; also religious liberty.

On entering any vital reform, a few things may well be considered:

The scope of the movement, the good to be achieved, the evils to be overcome, the difficulties likely to be met, and the means at command to meet them. As long as cause and effect are related, efficient means must be used to accomplish our purposes.

What means shall we use to make peace? Is the theory, "to secure peace, prepare for war," sound? It has not proved so in the past; why should it in the future? Will not the building of fleets and training of armies encourage the spirit of war? When the ruler of one nation visits another he

is welcomed by booming of cannon ; he is entertained in witnessing naval displays and military parades ; and great pride is taken to impress him with their proficiency in the art of war.

In national fairs, holidays and festivals, the war spirit is emphasized ; and in our institutions of learning, a misconception of true patriotism inculcates the spirit of war.

We train pugilists to fight ; horses to run ; we manufacture intoxicants that men may drink ; and make cigars and cigarettes for men to smoke.

But we build battle ships and train armies and soldiers to insure peace ! "Oh consistency, thou art a jewel !" "Oh inconsistency, thou art man." "Whom the gods would destroy they first make mad."

Under present conditions, for any one nation to disarm would be unwise ; that it is necessary to be able to defend ourselves against invasion is true ; but that to prepare for war and encourage the military spirit on every hand will inspire sentiments of peace, is contrary to nature, to the law of environment. It is a psychological absurdity. As well contend that to improve the quality and increase the quantity of meat, and put it on the market in the most attractive and appetizing manner will promote vegetarianism.

If this theory were correct, it is impracticable, as there is no limit, no standard of efficiency ; an army and navy of one nation are strong or weak as compared with those of other nations ; and the army that is strong today may be by comparisons weak tomorrow, calling for an additional levy. So that if we use 70 per cent of our revenue for defense today, we may have to use 80 per cent tomorrow to maintain a balance of power ; there is no end in sight.

Assuming that the primary object of government is not

only to defend its territory against invasion, but also to protect its citizens in their natural rights, including liberty of conscience, a glance at the condition of mankind as far as we have authentic history without going into detail, will suffice to show that the governments of the world have not filled the purpose of their creation. They have not given their people freedom and peace, especially is this true as regards liberty of conscience; intolerance has been the rule; not confined to Paganism and the dark ages of the Christian era, it has come down through modern history to our times, as witness the massacre of Jews in Russia, the Christians in Armenia, and the Latter-day Saints in America.

However sincere the advocates of peace may be, it is evident that very few have a clear conception of the magnitude of the labor before them, and the radical changes that must take place before their hopes can be realized.

The way the political world is at present constituted is incompatible with peace. If there were but two men in the world, and only one woman, each would want to kill the other for her sake. And as long as there are two independent nations in the world and but one world to govern, each will want to subdue the other and rule the whole world, and as nations multiply strife will increase.

Before we can have universal peace we must have a universal government to which all nations, tribes and tongues will bear allegiance.

As the governments of the world after several thousand years' trial have failed to establish peace, the Lord is going to take away some of their power and take the reins of government into his own hands.

Daniel tells of a time when the "God of heaven shall set up a kingdom that shall never be destroyed." If the Lord

could accomplish his purposes through existing kingdoms, there would be no need of setting up another kingdom; but new wine cannot be held in old bottles. If the Lord could save his children spiritually, by these man-made churches of modern Christendom, there would be no necessity for a new dispensation, and to organize another church; but new cloth cannot be put on these old garments.

As to who will be king of this new kingdom and the extent of his dominion, Daniel says: "I saw in the night visions, and behold one like the Son of man came in the clouds of heaven; and came to the Ancient of days; and they brought him near before him; and there was given him dominion and glory and a kingdom that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away; and his kingdom shall not be destroyed." As to the power this kingdom will exercise, see Micah, fourth chapter: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."

We see by this that instead of the Lord adopting the modern fallacy of preparing for war to secure peace, he will secure peace by taking away the means of war, every man will be protected in his political rights and also made secure in the rights of property. He may build and inhabit his own house, and plant and eat the fruits of his own vineyard, he will also enjoy religious liberty, as Micah goes on to say, "for all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

But before the Lord comes and peace prevails, there will be trouble such as the world has not known. These great fleets and big guns and terrible explosives will come into use; this universal fostering of the martial spirit will bear fruit. We can't sow war and reap peace. "War will be poured out upon all nations" (Doc. & Cov., sec., 87:2), "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another" (Doc. & Cov., sec. 45:68, 69).

After this great destruction among the wicked "shall the Sun of righteousness arise with healing in his wings." And the righteous will go forth and grow up as calves of the stall, and the wicked will be ashes under the soles of their feet (Malachi 4).

This movement in the interest of peace is inspired of the Lord and should be encouraged by all. Let the Saints cultivate peace in their hearts, in their homes, in their communities. Let them labor and pray for peace. Let the elders go unto all nations and preach the gospel of peace, that the people may be ready to receive the Prince of Peace when he shall come to "reign on Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isaiah 24:23).

Then shall the earth rest a thousand years, and the hopes of the peace-makers be realized.

Essential Knowledge—The Segregation of Truth.

Though all knowledge is good and all truth valuable, yet, under certain conditions, some knowledge is more necessary than other knowledge. To the farmer, a knowledge of agriculture is most important; to the sea captain, a knowledge of navigation. He needs to know how to manage a ship, and cares very little about agriculture; while the farmer needs to know how to manage a farm, and cares little about navigation. This applies in all the affairs of life, the knowledge that enables a man to do what he has to do is the most important to him. This is also true in spiritual things. Jesus said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." In that day the most important truth that men could know was that Jesus was the Christ. When many of his disciples became offended and left him, he turned to the Twelve and said, "Will ye also go away?" Peter said, "To whom shall we go? thou hast the words of eternal life." When asked, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the son of the living God." This knowledge was necessary to enable them to follow Christ and receive eternal life.

Many of those who rejected Christ had more knowledge than those who received him. It was the common people who "heard him gladly." Nicodemus was a learned ruler, but he knew nothing of the new birth, and he was astonished when he was told that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The

learned Jews said, "Abraham is our father." "We are Moses' disciples." "We know that God spake unto Moses, but as for this fellow, we know not whence he is." For the want of this knowledge, they rejected him, and brought on themselves and their children generations of sorrow.

In every dispensation there has been some important truth peculiar to that time, a knowledge of which was of prime necessity. In the days of Enoch, this important truth was that he was a prophet sent of God, for those who had this knowledge and received his message were saved; while all those who had not a knowledge of this truth were lost in the flood. In the days of Moses, a knowledge of Enoch's mission could not save that generation, they must know that Moses was a prophet sent of God, and accept his message, to be saved.

In this dispensation there are millions who believe in Jesus and in the scriptures of the Old and the New Testaments. They accept Moses and the prophets, Jesus and his apostles, but they reject Joseph Smith and his message. If it is true that Joseph Smith was sent of God with a message to this generation, it is of the utmost importance that men should know this truth. It is necessary that men accept Jesus as the Christ, the only Savior, and that they receive the scriptures as the word of God to ancient prophets, but this alone will not save them, if they reject a prophet of God with a message sent to them.

Many accepted Joseph Smith as a prophet of God and received his message; but he lived only a short time till he was martyred, and the first act in the drama of this dispensation closed. The curtain rose on another scene, and Brigham Young appeared on the stage. The faith of some died at that time, they accepted Joseph, but rejected Brigham; they fell

away and were lost in apostasy. A belief in Joseph could not save them, he had passed away; they could not reach him, nor he them. Brigham held the keys.

After awhile Brigham passed away, and another appeared holding the keys, and so on, till now we have Joseph F. Smith, and the most important truth for the world to know today is that Joseph F. Smith is a prophet of God, holding the keys of priesthood and the blessings that pertain to eternal life. He is the only man in this position that we can reach, or that can reach us; all the rest are passed away. This knowledge is within the reach of all men. The most illiterate as well as the most learned may go to God and receive a testimony of this truth; the illiterate may receive just as clear a conception of this truth as the learned. When the Lord reveals a truth to any man by his Spirit, he makes it so plain that all doubt and uncertainty are removed.

But will a simple knowledge of this truth save a man? Saul received a knowledge that Jesus was the Christ, but that did not save him. Ananias came to him and commanded him to be baptized; he had to receive the new birth, take upon him the name of Christ, and work out his salvation. It is so today. The gospel is the same. Those who receive a testimony that Jesus is the Christ, and who know of the divine mission of Joseph Smith, must repent of their sins, and be baptized for the remission of their sins, and have hands laid on them for the gift of the Holy Ghost. They must become members of the Church, take on them the name of Christ, learn the laws of God, and keep all his commandments, in order to be saved.

In the early days of the Church some of the elders were illiterate, not having had the means of an education. Joseph Smith was at first unlearned. But they were called to teach

the world, and it was not consistent that they remain illiterate, so the "School of the Prophets" was organized, and they were instructed in theory and doctrine, and commanded to seek learning by faith and by study out of the best books. Joseph Smith announced these fundamental truths: "The glory of God is intelligence," "A man cannot be saved in ignorance," "A man is saved no faster than he gains intelligence."

The Church of Jesus Christ of Latter-day Saints has a world-wide mission: to go and teach all nations those essential truths, a knowledge of which is necessary to enable them to work out their salvation; to teach that Jesus is the Christ; that the scriptures of the Old and New Testaments are true, and that the Book of Mormon is true (which necessarily implies the divine mission of Joseph Smith). These truths are fundamental. They are the foundation stones on which the plan of salvation rests. With a testimony of these truths, men are prepared to receive the gospel, "the power of God unto salvation," and apply its principles in their lives. To accept these truths as of prime necessity is not to undervalue other truths; the foundation of a house is of little value till the building is put on it. So these foundation truths must be supplemented by all other truths, in the order of their value, to round out a perfect character, to prepare men for the kingdom of heaven. The Saints, old and young, especially the young, holding sacred these cardinal truths as a foundation on which to build their faith, should use all diligence to acquire an all-round education. There is no other people who have the means of education that the Saints have. They are instructed by men holding the priesthood, who are called to teach by inspiration, and in addition to the secular schools they have excellent Church schools, and every

year several hundred of their young men are sent abroad on missions, and several hundred are returning from missions, bringing with them a knowledge of the languages, literature, history, traditions, customs, manners, resources, commerce and industries of all nations. There is no other people who have so many nationalities among them, who can speak so many foreign languages, and who know as much about the people of the whole world, by actual contact with them in their homes, as the Saints. This gives them a greater interest and creates a stronger band of sympathy for the world at large than is or can be felt by any other people. The elders go out and carry to the world the truths of the kingdom of heaven, and they return laden with many precious truths gleaned from the kingdoms of men.

All truth is harmonious, and though it may be for convenience of expression segregated and classified, as religious, scientific, and social truth, there is no conflict. The man who accepts what he conceives to be religious truth, and rejects scientific truth, has a misconception of the unity of truth. All truth is eternal and necessary in its sphere, and the segregation of truth is only necessary in the progress of imperfect humanity. When man becomes perfect he will know no religious, scientific, social, nor philosophic truth, but will accept truth as a unity. Then miracles will cease, and the supernatural, which is now clothed in mystery, will put on plain garments.

Religion and Science.

No charge of error can be sustained against religion nor against science. Religion is truth revealed from heaven and is free from error. Science is truth revealed from nature, and has no error in it. The theories and creeds of uninspired men may contain errors, but these are not religion; and the hypothetical conjectures of men in regard to nature are no part of true science.

That the light and truths of science have shown the darkness of religion is not true: that some childish superstition and absurd dogmas, falsely called religion, have given way before the advance of science and reason is true; but no fundamental principles of revealed religion have been proved untrue; neither can any principle received through nature and verified by scientific analysis be proved untrue.

The first principle of revealed religion is faith in Jesus Christ as the Son of God, the Redeemer of the world. This is the foundation on which Christianity rests; if this principle is true then all others taken out of it may be granted.

The great question in relation to this principle is its necessity. Is the world in need of a Redeemer? Without going into detail regarding the necessity, nature, and effects of the fall, suffice it to say: we know all men are mortal, all subject to death, that all the animal kingdom instinctively shrinks from death. "Self-preservation is the first law of nature." "All that a man has will he give for his life." In the physical universe there is no organization, within the range of our imagination, that compares with the human body. It is the medium through which the spirit manifests

its intelligence, and if the body is imperfect, to that extent the spirit is crippled. It matters not how intelligent the spirit may be, if the brain is diseased the intelligence is not manifest; the spirit is dependent upon the body for intellectual advancement, as all physical phenomena are impressed on the mind through the natural senses. We read that when the foundation of the earth was laid that "All the sons of God shouted for joy." As God the Father has a corporeal, immortal, glorified body, these spirits rejoiced at the prospect of receiving bodies of flesh, that they might pass through all the experience of mortal beings, and come forth in the resurrection, in immortality, and become like their Father.

When the body was formed and the spirit put into it, "man became a living soul." The spirit without the body is limited, and in order to become a living (progressive) soul it must have a body of flesh. "The spirit and the body is the soul of man, and the resurrection of the dead is the redemption of the soul." "Spirit and element (the body), inseparably connected, receiveth a fulness of joy." It is unreasonable that the earth should be created and such a wonderful organism as man, the masterpiece of all the physical creation, be placed upon it, and all the elements so arranged as to serve his purpose for a few years, and then have this body destroyed and the earth also pass away in like manner forever.

If after death the spirit should remain forever without the body, it would be in no better condition than it was before birth. The body must be restored to make it a perfect, progressive, "living soul." If it is necessary for mortal man to have a mortal earth to dwell upon, it will be necessary for immortal man to have an immortal earth to dwell upon. If, through the redemption of Christ, the bodies of men that

were taken from the earth and of the same elements can be redeemed, the earth can be redeemed by the same power. Speaking of the earth, the Lord said, "Wherefore it shall be sanctified, yea, notwithstanding it shall die it shall be quickened again, and the righteous shall inherit it, for notwithstanding they die they also shall rise again, they who are of a celestial spirit shall receive the same body which was a natural body" (Doc. and Cov. 88: 26, 27).

The Lord, having placed man on the earth in mortality, subject to pain and death and with no power to save himself, it is necessary there should be a Redeemer; for we read in the Book of Mormon that, "If Christ had not died and broken the bands of death, there could have been no resurrection."

As it was known before the foundations of the world that a Redeemer would be necessary, and Christ was chosen to fill this mission, it is reasonable that this should be made known to mortal man, to give him faith and hope beyond the grave, and also the means be made known by which he might know his Redeemer, and place himself in harmony with the plan of his redemption. We read in the Pearl of Great Price, that an angel came to Adam and made known to him the redemption that should come through Christ, and made plain the necessity of the fall, "And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgressions, we never should have seed, and never should have known good and evil, and the joy of our redemption. And Adam and Eve made all these things known to their sons and daughters" (Moses 5: 11, 12). All the patriarchs from Adam to the flood bore testimony of the coming of Christ; and after the flood Abraham, Moses, and all the Jewish prophets bore the same testimony till John the Bap-

tist, who came as a special messenger to prepare his way. At his baptism, the Father bore witness of him by sending the Holy Ghost upon him, and saying, "This is my Beloved Son in whom I am well pleased," and John pointed him out saying, "Behold the Lamb of God which taketh away the sins of the world to redeem my people." We read in the Book of Mormon that Jesus showed himself in the spirit to the brother of Jared, saying, "Behold I am Jesus Christ, and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." Lehi and Nephi saw in a vision the coming of Christ, and all the Nephite prophets foretold it. On the night of his coming, as a sign of his birth, there was no darkness on the American continent. There is no principle of divine truth that has been given to man that has been attested with as much evidence on which to base a living faith as this, that Jesus Christ is the Son of God, the Redeemer of the world.

During Christ's ministry, his divine mission was confirmed by the exercise of a power that no other man ever possessed. As an evidence of his literal resurrection, he appeared to his disciples, taught and ministered among them, and ascended to heaven in such a manner as to leave no doubt in their minds that it was the same Jesus with the same body. He said to his disciples, "Other sheep I have that are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd." At the time of his death there was a terrible destruction; many cities were destroyed and many people slain, and the face of the continent was broken up. This was followed by three days of total darkness, and during the time of this darkness, those who were alive heard his voice saying, "Behold I am Jesus Christ the Son of God." After this,

as the people were assembled about the temple conversing about the great things that had taken place, they all heard a voice from heaven saying, "Behold my beloved Son in whom I am well pleased, in whom I have glorified my name, hear ye him." Jesus came down from heaven and was seen and handled by them. He gave them the same gospel as he had given to the Jews. The Nephites had the same scriptures the Jews had, up to the time of Jeremiah; the same law of Moses, the same traditions and customs, and they needed the same teaching; and it is remarkable that the sermon on the mount as found in Matthew was given to them almost verbatim, which is an evidence of the consistency of the gospel of Christ and the truth of the Book of Mormon.

That Jesus is the Son of God, the Redeemer of the world; that he came according to the predictions of all the prophets; that he established his church with apostles and prophets, and with spiritual gifts; that he was crucified and arose with the same body again; that he ascended to heaven with the promise that he would come again in the last days, was so firmly established that, notwithstanding the universal apostasy and the long night of spiritual darkness that followed the death of the apostles, this truth has persisted.

As all the hope that the Christian has of immortality is centered in Jesus Christ, notwithstanding their sects, however far they have departed from the practice and the spirit of the gospel, and how far their hearts are removed from him, they all acknowledge with their lips that Jesus is the Christ.

Though this principle persisted, yet, as there had been no voice from heaven, no angel had appeared, and no man had been called of God to bear the Holy Priesthood for many hundreds of years, men's minds became confused and darkened, and many began to deny the divinity of Christ and

the fact of his literal resurrection. Darkness covered the earth and "gross darkness the minds of the people," because they had "transgressed the laws, changed the ordinances, and broken the everlasting covenant." Therefore, it became necessary that the truth be re-confirmed by a new dispensation. In answer to prayer, God the Father and his Son Jesus Christ appeared to Joseph Smith and the Father bore the same witness of Christ as he had borne before, saying, "This is my beloved Son, hear ye him." Thus all doubt in regard to the personality of God the Father and the literal resurrection of Christ, and that man was in the image of God, was forever removed from the mind of Joseph Smith. After this Sidney Rigdon saw the Savior, and at another time Oliver Cowdery saw him. Others also have seen him in this dispensation and know and testified that he lives.

The mission of Christ was not only that he should die and be resurrected himself, but that through him mankind might be redeemed from death. "As in Adam all die, so also in Christ shall all be made alive." Jesus said of himself, "I am the Resurrection and the Life, he that believeth on me, though he were dead, yet shall he live." "If I am lifted up a I will draw all men unto me." That Jesus accomplished this important part of his mission we have the testimony of Matthew as follows: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many." When John fell down to worship an angel, the angel forbade him saying, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets."

In this dispensation the angel Moroni appeared to Joseph Smith saying that he was a messenger from the pres-

ence of God. This angel was a resurrected Nephite prophet who had lived on this continent four hundred years after Christ. John the Baptist who was martyred in Jerusalem appeared to Joseph Smith and Oliver Cowdery as a resurrected being, and they felt his hands on their heads as he ordained them to the Aaronic Priesthood. The angel Moroni also appeared to Oliver Cowdery, David Whitmer, and Martin Harris, and showed them the plates from which the Book of Mormon was translated. After this, other angels who had lived on the earth as apostles and prophets who had died and had been resurrected, appeared to Joseph Smith and others as special messengers from heaven and gave them instructions and the keys of the Priesthood which they held while on the earth, which were necessary for the great Millennium, that there might be faith on earth and a people prepared for the second coming of Christ. As we have evidence of the literal resurrection of Moroni and of John the Baptist and the apostles who lived in those days, we have reason to believe that all the prophets who lived before his coming, and believed and testified of him, have all been resurrected. The question may be asked, if all these prophets and saints have risen from the dead with corporeal bodies, where are they, why do we not see them? After Jesus had arisen and given his apostles their commissions to act in his name, he ascended to his Father, and he told his disciples, "I go to prepare a place for you, that where I am ye may be also." When the dead rise they ascend to dwell in the mansions prepared for them, there to await the second coming of Christ; they are sanctified, immortal beings, and this earth is still under the curse; "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, therefore hath the curse devoured

the earth." When the earth is sanctified through the redemption of Christ, all the righteous who have risen from the dead and ascended to heaven will descend; they belong to this earth, it is their inheritance. Jesus said, "Blessed are the meek, for they shall inherit the earth." The Lord promised Abraham and his seed the land of Canaan as an everlasting inheritance. If the earth should pass away forever, and Abraham should remain in heaven, all the promises would fail. When a man dies we say, "He has passed away," not that he has ceased to exist, but passed on to another sphere; so when the earth passes away, it will be to enter another sphere, to become the abode of immortal bodies.

This is the destiny of man and the earth, from the standpoint of the religionist who believes that Jesus is the Son of God and the Redeemer of the world, that he arose from the dead, and that through him all men will be raised to immortality. This is the faith and the hope of the religionist who, through repentance and baptism and the laying on of hands by one having authority, has received remission of sins and the gift of the Holy Ghost, who is striving through the grace of God to live a pure life in conformity to the law of God that pertains to eternal progression.

Now let us see what is the destiny of man and of the earth, from the standpoint of the scientist, meaning the irreligious scientist who does not believe in Jesus as the Redeemer, and who does not accept the evidence adduced in support of revealed religion: Suppose that man in some form were permitted to remain on the earth for a long series of years; we merely lengthen out the period, but we can not escape the final catastrophe. The earth will gradually lose its energy of revolution around the sun. The sun itself will wax dim and will become useless as a source of energy, until at last the

favorable conditions of the present solar system will have quite disappeared. But what happens to our system will likewise happen to the whole visible universe, which will, if finite, become a lifeless mass, if indeed it be not doomed to utter destruction.

This is a gloomy forecast of the destiny of man, and of the earth and of all the visible universe. The irreligious scientist, by his skepticism, cuts himself off from the spiritual world, from the truth revealed from heaven. By confining himself to natural science and ignoring spiritual science, he limits his sphere to the physical world. He moves on the lower plane, and it is impossible for him to understand things above his sphere that pertain to a higher plane, as the lower can never comprehend the higher. But the religionist who is a student of spiritual science is not cut off from natural science. With him there is no distinction, as the truths of the natural world are to him just as essential as the truths of the spiritual world.

Jesus promised his disciples the Holy Ghost who should lead them into "all truth." The revelations of God are not confined to truths pertaining to the unseen world and to eternity, but often refer to and explain things of earth, and in this way have been given the key to the mystery of the physical universe; and many things that the irreligious scientist could not understand have been made plain to the religionist.

Until recently it was the common belief that the earth was created from nothing. Yet about 4,000 years ago the Lord revealed to Abraham that the earth was created from materials that already existed. For ages many believed that this earth was the center of the universe; that it was the all-in-all, and that sun, moon and stars were created for its benefit; but the Lord showed this same Abraham the constella-

tions of the heavens as they are grouped in space, and the order in which they move and the law by which they are governed. He saw one planet from which the Lord computes his time, one day of which is equal to one thousand years of our time. He saw the spirits of men as they existed in the heavens before coming to earth. He saw them grouped in various degrees of intelligence, which accounts for the different capacities of men in mortality.

The irreligious scientist, by speculative evolution, has traced the pedigree of man back to an arboreal, hairy, tailed quadruped, and from him back through countless ages through diversified forms of marsupial reptile, of fish, to an ultimate ancestral animal—a fish-like creature which united both sexes in itself; and from this nondescript the human organization is evolved. Yet the Lord revealed to Moses that the animal world and the vegetable world were created spiritually in the heavens before they were created naturally on the earth; and it brought forth after its kind and remained in the sphere in which it was created; that is, by no possibility could a vegetable become an animal, nor an animal of one kind become an animal of another kind, however much they might advance in the same sphere.

Though the irreligious scientist does not believe in Jesus the Redeemer, and does not accept the evidence of revealed religion, yet he is a very useful member of society. He is a benefactor of the world. He works hard and incessantly to discover the laws of nature and apply them to the benefit of his fellows. The improved conditions of our farms and orchards and live stock; the devices that lessen toil in agricultural and industrial pursuits; the improvements in travel, transportation, communication, heating and lighting, and a hundred other things that we enjoy today that were unknown to our

fathers are mostly due to the scientists. It is hard to estimate the debt we owe to the men of science, both to the irreligious and the religious scientist, as they are not all irreligious. But the irreligious scientist must have credit for all the good he does; he must be rewarded according to his works.

The work of the natural scientist provides for the physical and mental nature, but makes no provision for his spiritual needs. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Without this inspiration the spirit is undeveloped. If a man all his life confines himself to the terrestrial world, he will be confined to the terrestrial kingdom in the world to come. "The glory of God is intelligence." "No man can be saved in ignorance." "A man is saved no faster than he gains intelligence." To say that the learned scientist is ignorant seems like a contradiction of terms, but the learned scientist or philosopher is just as ignorant of the things he does not know as the most illiterate man. No man can rise above his plane of intelligence, and his intelligence is the result of his experience in the sphere in which he moves. It matters not how faithful the bondman is, the master does not give him his daughter to wife till he has made him free, adopted him, and made him his heir. But if he refuse his master's offer, he remains in bondage, the daughter is given to another, and his opportunity is gone for life. He has deprived himself of family associations he might have enjoyed.

Man, by nature a bondman, under the bondage of sin, by the atonement of Christ is offered freedom. By the law of adoption he may become a Son of God, a joint heir with Christ, that where Christ is he may also be, on condition that he will obey the law, which is that he be born again. "Verily,

verily, I say unto thee, except a man be born of the water and of the Spirit he can not enter into the kingdom of God." By being baptized—born of water—his sins are remitted ; by the laying on of hands, he is born of the Spirit ; he receives the spirit of truth, takes the name of Christ ; he is brought into fellowship with the Father and the Son ; and by following Christ and obeying the same law as Christ he will inherit the same kingdom. But if he refuse the offer of freedom, he remains in bondage, dies in his sins and cuts himself off from the celestial kingdom, "for he who is not able [or not willing] to abide the law of the celestial kingdom can not abide a celestial glory." The irreligious scientist excuses his skepticism on the plea that the evidence offered in support of religion is inadequate. It is true that spiritual truth as revealed from heaven is not susceptible of demonstration by scientific analysis, yet the Lord always gives sufficient evidence of divine truth to justify the condemnation of unbelievers. There is a spirit in man, the offspring of God, that is susceptible of divine impression, and when the truths of heaven are presented to man by divine authority the Spirit of God impresses the truth on the spirit that is in the man. It is the voice of the Eternal Father speaking to the deity inherent in the soul, saying, "This is the way, walk ye in it."

"And the Spirit giveth light to every man that cometh into the world, and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit, and every one that hearkeneth to the voice of the Spirit cometh to God, even the Father." It is by rejecting this light that men bring themselves under condemnation. Jesus said, "Ask and ye shall receive, seek and ye shall find." "If ye will do his will ye shall know of the doctrine." There is no valid excuse for ignorance in regard to divine truth. The signs that follow all

true believers, the gifts of healing the sick, and prophecy, and all the spiritual gifts that Jesus promised and that are now enjoyed by the members of the Church of Jesus Christ of Latter-day Saints are the evidences on which the Saints base their faith that Jesus is the Son of God, the Redeemer of the world.

Religion is made for man to lead him into all truth, spiritual and natural; to enable him to live in perfect harmony with his environment; to enable him to understand the nature and constitution of the elements, and have dominion over all things. It is the law of life and eternal progression. It is spiritual science, including natural science; and as the body is an appendage to the spirit and a necessary part of the soul, so natural science is necessary to spiritual science; and as the body without the spirit is dead, so natural science segregated from spiritual science is dead, as far as having any power to save the scientist in the celestial kingdom is concerned.

Not that the irreligious scientist will be lost or consigned to eternal punishment. He will come forth in the resurrection through the redemption of Christ, and be given that degree of glory that he has prepared himself to receive. He may have a fulness of that glory to which he is entitled and go on increasing in intelligence, but he will remain in that kingdom subject to its limitations. As he rejected the greater light and failed to live the higher law, the law of the celestial kingdom, he can not receive the celestial glory with God the Father and Jesus Christ the Son.

Why the Saints are in the Mountains.

As the Lord works on natural principles, through human agencies, to accomplish his purposes in the earth, when he has a particular work for individuals to do, he prepares them for that work. The history of men who have been prominent in the world's affairs proves this. A very striking example of this is shown in the life of Moses.

Had he been raised among his brethren in captivity, he would have been unprepared for his mission; but being for years in the court of Pharaoh, he was learned in the language, laws, customs and government of the Egyptians. Forced to flee to Midian, he received the priesthood under the hands of Jethro, and during his forty years residence there, he was, no doubt, taught the knowledge of the true God, and also the right powers and duties of the priesthood.

By these experiences he was prepared not only to stand before the imperious Pharaoh, and demand the release of his brethren, and lead them out of bondage as a temporal deliverer, but also to be their spiritual guide, their civil and ecclesiastical lawgiver.

The Lord promised them not only freedom from bondage, but to give them a choice inheritance described as a "land of milk and honey." Having crossed the Red sea, being free from restraint, why did not Moses lead them at once to the promised land? Having just been emancipated from slavery, they were unprepared to assume the responsibility of self-government, and apply to their lives the principles of civil and religious liberty. They needed experience and instruction in the knowledge of the true God; for, as

soon as Moses left them for a few days, they began the worship of a golden calf, in imitation of the Egyptians, who worshiped the sacred bull. Instead of reaching their destination in a few weeks, they wandered in the wilderness forty years, and only two, who were twenty years old and upward when they came from Egypt, lived to cross the Jordan into the promised land.

If it required former-day Israel forty years to be prepared to live the law of carnal commandments, and prepare for the first coming of Christ, how much longer will it require latter-day Israel to prepare to live the law of the celestial kingdom, and build up Zion for the second coming of Christ?

After Joseph Smith received his first vision, he was instructed several years by the angel Moroni, before he was permitted to receive the plates and commence to translate the Book of Mormon.

The Saints who settled in Kirtland, Ohio, had a very faint conception of the magnitude of the work that lay before them and their children and children's children before the coming of the Lord. Had they foreseen that the homes they were making would have to be abandoned; and the temple they were building would so soon be in the hands of their enemies and be defiled, they would have labored with reluctance. As it was, with this knowledge withheld, they were slothful, for after they were commanded to build a house wherein the elders might be "endowed with power from on high" and be instructed to enable them to go and preach the gospel and minister in the callings of the priesthood more intelligently, the Lord reproved them, saying, "For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things

I have given unto you concerning the building of mine house."

Those who settled in Jackson county, Missouri, in 1831, were, of course, all new converts without experience; and, as ancient Israel in the wilderness were impregnated with Egyptian idolatry, so were these infected with the leaven of the gentiles. They were unprepared to build up Zion, and the Missourians were unprepared to allow them. Their safety was in being united and keeping all the commandments of God, and when, by disunion and disobedience they forfeited their claims on the Lord for protection, he used their enemies as a scourge to drive them from their homes.

In 1834, the Lord called some of the brethren from Ohio and other parts in the East to form a company called "Zion's Camp," to go to Missouri to assist those who had been driven from Jackson county, and use their influence, if possible, to reinstate them in their homes, but they were not in a condition to receive the blessing the Lord would have given them. The Lord said, speaking of those who had been driven, "I, the Lord, have suffered the affliction to come upon them in consequence of their transgressions." "Behold, I say unto you, there were jarrings and contentions, and annoyings and strifes and lustful and covetous desires among them, therefore by these things they polluted their inheritances. But, behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion. And let those commandments which I have given concerning Zion and her laws be executed and fulfilled after her redemption."

In regard to the members of Zion's Camp, those who had been faithful and not murmured, the Lord said, "I have heard their prayers and will accept their offerings; and it is expedient in me that they should be brought thus far for a trial of their faith."

The travels of Zion's Camp not only served to prove their endurance, faith and patience, but also to prepare them for their work in the future. The Lord, knowing that many of them would cross the plains with companies of emigrants, and especially to prepare them for that labor, the Lord told them in a former commandment to "journey by land, and they shall do like unto the children of Israel, pitching their tents by the way. And behold this commandment you shall give unto all your brethren."

It is not only necessary that the elders be prepared to lead the Saints, but that the whole Church be proved and tried and prepared to act unitedly. It was necessary that the Saints should move from place to place, and as they would not move with their own accord, the Lord allowed their enemies to move them. Every time they moved, they left behind them some of the discontented and those weak in the faith; and every new settlement they made they were more united, a little wiser and a little better. And when they were expelled from Missouri, and left many more of the disaffected and commenced to build up Nauvoo, in Illinois, they did much better than ever before. Still, they were not yet in a condition to build up Zion. In order to do that, the Lord said, they must be "united according to the union required by the law of the celestial kingdom." "And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself."

From the various missions, new converts were coming

into Nauvoo, who were untried and inexperienced; there were foes without and traitors within. It soon became necessary that another move be made, not only to escape from persecution, but for the good of the Church. Another severe trial was necessary to shake off and leave behind the unworthy, that the more faithful might go and make another start.

That the faithful Saints had learned wisdom by what they had suffered, is proved by contrasting the conduct of Zion's Camp, in 1834, with that of the pioneers of 1847. Some of the members of Zion's Camp murmured and were rebellious to such a degree that the Lord afflicted them with cholera, and fourteen died, while the pioneers performed their journey across the plains, encountering still more hardships, without dissension.

It was not designed that the Saints who were gathered out from among the gentiles should alone build up the center stake of Zion, the "New Jerusalem." According to the word of the Lord, in the Book of Mormon, the Lamanites are to take an important part in that work. Soon after the Church was organized, a mission was opened among them, but up to the time the Saints left Nauvoo very little had been done among them. According to natural principles, the way the Lord always works, it would require a long time to civilize, educate and Christianize them to prepare them to intelligently fill their mission. We see even now, with all that the Saints have done for them, that they are yet unprepared.

The Latter-day Saints and the Lamanites are not the only people to be considered in this work. This nation has a great and mighty mission, as a forerunner, to prepare the way for the preaching of the gospel, and the establishing of

the Church of Christ upon the earth. The Lord raised up wise men and inspired them to found this government, they formulated the Declaration of Independence, framed the Constitution, setting forth the fundamental principles on which the nation should be built.

The battle was fought and independence gained; but independence is one thing, freedom is another. The Declaration of Independence by no means made the people free. "The fathers had eaten sour grapes, and the children's teeth were set on edge." The abstract principles of freedom, existing in theory on paper, had to be worked out by a long course of training and experience, before they could apply them practically in their lives. The tree of liberty, either of civil or religious liberty, is of very slow growth. For sixty years after the making of the Constitution, we see the people assembled to celebrate their freedom; see them listen in reverence to the reading of the Declaration of Independence; see them held spell-bound while the orator of the day eulogizes the principles of liberty and holds up the nation as "the land of the free and the home of the brave." Yet the rebounding echo of the thunderous applause that emphasizes his theme has scarcely died away, before the same man is leading a howling mob to tar and feather the unfortunate citizens whose religious belief differs from his. When the Saints sent a petition to the president, praying for redress of their wrongs, President Van Buren answered, "Your cause is just, but I can do nothing for you."

The federal government could protect one of its citizens in far-away China, spend millions of dollars and sacrifice thousands of lives, if need be to defend him, and call to account the nation which would allow his rights to be infringed, but could not protect its citizens on its own soil.

With such crude conceptions of the rights and duties of the general government, in the mind of the chief magistrate, what might be expected of those who, if possible, were more ignorant and less informed?

What hope could the Saints have for protection under such conditions? But there are other reasons than those mentioned why the Saints should go to the mountains.

For years, the menace of slavery had been rising in the South, as a disturbing element. Being incompatible with freedom, it could not live and flourish under the same flag. It was contrary to the genius of the constitution and the declaration of the fathers that all men are "free and equal," and entitled to "life, liberty and the pursuit of happiness." This was tearing the nation asunder. The moral sense of the South sustained it as a legitimate institution; the moral sense of the North condemned it as a "relic of barbarism." Many in the South were ready to lay down their lives in its defense, while more in the North were willing to lay down their lives to abolish it. Imagine the inconsistency of the picture of the Goddess of Liberty, holding out the banner of freedom inviting the world, while under the very shadow of its protecting folds stands the pale tyrant holding in thrall the dusky slave, whose despairing cry, as the cruel lash lacerates his quivering flesh, mingles its discordant note with the free-man's exultant shout of liberty.

This question had to be settled. The crisis came, which "terminated in the death and misery of many souls," as Joseph Smith prophesied it would, thirty years before. During that conflict, Missouri suffered more than any other state, especially in the vicinity of Jackson county, from whence the Saints were driven thirty years before. What would have been their fate had they been there at that time? Peace re-

stored, the permanency of the Union assured, the Nation was ready to enter upon an era, not only of "reconstruction," but of constructive development.

Meantime, the Saints were in the mountains in peace building homes, rearing and educating large families, opening missions among the Indians, preaching the gospel abroad, and gathering Israel.

But they were laboring under great disadvantages, by a lack of adequate transportation; when the elders went on missions, it took several weeks of laborious travel to reach either the Atlantic or the Pacific coast, and then a tedious ocean voyage to reach their destination. Hundreds of men and teams were sent every year to the Missouri river, a thousand miles, to bring emigrants who were fulfilling the words of Isaiah, "and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." This mode of travel involved much waste of energy, time and means. It was necessary that several railroads be built across the continent, from sea to sea, with numerous local lines to intersect them, that steam vessels be built to facilitate ocean travel, and telegraph lines and postal routes established.

The Saints had neither numbers, time nor means to do this work; this was not their calling. This work was for others, aided by them; so the Lord raised up wise men and inspired them to form companies, organize capital, and do this work, and they are doing it with commendable zeal. Now, when elders go on missions, they reach their fields of labor in a few days, and emigrants from far-off Scandinavia or New Zealand can reach Salt Lake valley in a few days with ease, instead of six months' hard travel. And repre-

sentatives from all the stakes of Zion, and the home missions, can attend the general conferences in Salt Lake City, report their labors, and receive instructions and counsels. The general authorities of the Church and members of the general boards of the auxiliay associations can visit the stakes, give necessary counsel, return in a few days and report conditions. The president of the Church, from his office in Salt Lake City, may communicate with the headquarters of the stakes and missions, receive information and give counsel as occasion requires. No people in the nation have been benefited more by these developments than the Saints have, from the fact that no people needed them as much. And no people appreciate these conveniences more than they, and none are more solicitous for the well-being and perpetuity of the nation.

The Lord did not raise up wise men to form this government to have it overthrown; it has a mission, not only to establish peace on this continent, but to exert a world-wide influence in the interest of peace and freedom among all nations. The fundamental principles enunciated by the fathers will prevail. The Lord will not suffer wicked men and traitors to destroy the government. If many turn away from virtue and honesty, become very wicked, and by secret combinations threaten its destruction, the Lord will cause the wicked to destroy the wicked, and by various calamities cut off the most bitter branches. He will raise up wise men who will uphold the constitution, and the elders of the Church will stand as a unit in its defense. Though it may take the nation a long time to reach, in full, its ideals, prejudice and intolerance are gradually giving way; freedom is slowly but surely growing. In Nauvoo, from whence the Saints were expelled over sixty years ago, the people now

open their doors and welcome the elders to their homes ; the same is true of Jackson county, Missouri. The way is being prepared for the redemption of Zion.

In reviewing the history of events since the opening of this dispensation, we see clearly the hand of Providence over his Saints, and over this Nation ; all the opposition, persecutions and drivings endured from their enemies, have tended to expedite the work and push the Saints on to their destiny. The Lord has made no mistakes ; if mistakes have been made, they are the mistakes of men, which in no way can hinder the ultimate design of God.

It was necessary that the Saints come to the mountains to save them from destruction by their enemies ; that they might escape the terrible scourge incident to the civil war ; and that they might grow and spread out, so that the "border of Zion might be enlarged and her stakes strengthened." Thus, instead of being confined to the narrow limits of Nauvoo and vicinity, Hancock county, Illinois, we see them on the very backbone of the American continent, from Canada north, to Mexico south, and spreading east and west,—filling the mountains and valleys with a healthy, prosperous, free and contented people ; building temples, tabernacles, churches, schools, colleges and universities, for the spiritual and intellectual development of a God-fearing, pure and virtuous community. They are becoming "a powerful people in the midst of the Rocky mountains," fulfilling the prediction of Joseph Smith, delivered in 1842.

In regard to the spiritual condition of the Church compared with the conditions in Nauvoo, we now see the first presidency, the twelve apostles, with all the general authorities, united. They are all tried and true men ; the same

is true of the presidents of stakes, high councilors, bishops and counselors, almost without exception.

And there is growing up in our midst a class of young men and women who, notwithstanding all the temptations and inducements to sin thrown around them, all of which are necessary to prove them, are showing a purity of life, strength of character, a self-denial, a devotion to duty to God and his cause, that show they can be trusted in any position to which they may be called.

And though we cannot say that all are walking the narrow way, yet out of this people, in the due time of the Lord, will be chosen a mighty host who will go and build up Zion, the "New Jerusalem," by the principles of "the law of the celestial kingdom," having a knowledge of all the arts, sciences, inventions and conveniences of civilization, also a knowledge of God by inspiration from heaven. They will build a temple and a city that will be the beauty of holiness, out of which God will shine, and the gentiles will come to her light, and "kings to the brightness of her rising," a city that the Lord will delight to own and bless at his coming.

Miracles.

In the *Philistine* for December, 1907, in an article on "Mormonism," the writer commences by saying:

If ever I join a Christian church, I believe I'll join the "Mormons." The "Mormons" believe in the Old Testament, the New Testament, and the Book of Mormon. I believe all three; as far as the miracles mentioned in the Bible and in the Book of Mormon, I accept them as poetry, myth and fable.

This statement seems inconsistent, it doesn't seem to stand the test of logical analysis ; for a man to say he believes these books, and at the same time to deny the reality of miracles, blows hot and cold with the same breath,—he denies what he affirms. A novelist doesn't attempt to make us believe his characters are real, or that his narrative is more nor less than fiction. The writers of the Bible never posed as novelists or writers of fiction, to amuse the people. They evidently wished their readers to believe all they wrote. If their record of miracles is not true, there is no dependence in anything they wrote, and the Bible, instead of a sacred record, is the most misleading of all books. That the miracles mentioned in the Bible have been accepted as true by many who, in consequence of their proximity, were in the most favorable position to know, is certain from the fact that the miraculous deliverance of their fathers from Egypt was the theme of the prophets, seers and sages of Israel from Joshua to Malachi.

Eliminate the miraculous from the account of the journey of Israel from Egypt to their settlement in the promised land, and what is left? If these miracles are not real, the whole story is fiction. For if Israel were ever in Egyp-

tian bondage, under the conditions described, their emancipation without some miraculous intervention was impossible. They were the slaves of a tyrant king under a despotism that was profiting by their service, and to suppose that they would be permitted to leave in peace, without some unusual pressure being exercised over their masters, is unreasonable.

Revelation and prophecy are miraculous gifts; take away miracles, revelations and prophecy from the writings of Moses, Isaiah, and the rest of the prophets, and you rob the Bible of its essential characteristics as a divine record. If Jesus did not heal the sick and raise the dead; if he did not rise from the sepulchre, appear to his disciples, and ascend in their presence; if the New Testament record of miracles is not true,—then the writers of the New Testament were wicked impostors, Christianity is built upon the sand, and the Christian martyrs labored, suffered and died, in defense of a baseless delusion. Their hopes also of the resurrection and immortality, through the atonement of Christ, were vain. Anything that occurs that we conceive to be outside the usual course of nature, we call a miracle. Any movement of the elements which we don't understand, we call a mystery. All the elements move in obedience to law; and as we gain intelligence to understand the law, mystery and miracles cease, in the same ratio. Nature abounds in mystery and miracles, because the wisest of men understand so little of the forces that control the universe.

We learn by observation and experience. Seeing the stream running from the mountain, we calculate its weight and velocity, and utilize it for our benefit; and so we use the light coming from the sun. By a law of compensation, nature requires an equivalent for everything she gives. All the water that flows from the hills, and the light that emanates

from the sun, returns to maintain nature's equilibrium. We may not know how the light goes back to the sun, but we acknowledge the fact without knowing the process. So the Christian knows that by the prayer of faith and the laying on of hands he is healed; he receives the blessing and acknowledges the fact without knowing the process. In this he shows his wisdom, while the agnostic or the skeptic denies the fact and cuts himself off from the blessing, because he doesn't know the process. In this he shows his folly.

It is quite common for many of the most learned philosophers, and the greatest scholars to extol the humanity of Christ, but to deny his divinity. Throughout the literature of many of the most brilliant writers and most popular authors, there runs an occult vein of skepticism. They treat sacred subjects with flippancy and a refined ridicule that insidiously undermines faith in the efficacy of prayer, a simple trust in a personal God, and an active, divine providence over human affairs.

Of all the weapons in the hand of the enemy of righteousness, there is none so potent as ridicule. As the compact, inflexible steel bar resists the repeated blows of the ponderous hammer, but yields to the gentle, noiseless flame; so the Christian, who can withstand the mailed hand of persecution, and cruel torture even unto death, may yield under the influence of the gloved hand of ridicule.

As the witnesses to the miracles of former dispensations are all passed away, it is useless to try to prove them. But the Latter-day Saints claim to have received a new dispensation of the gospel, with the same priesthood and spiritual gifts, as the New Testament claims for the former-day Saints. If this is true, if it can be proved that the Saints in this dispensation, in obedience to the same gospel, enjoy the

same gifts, it will be a strong presumptive evidence in favor of the divine mission of Christ, his resurrection and atonement, and the truth of the New Testament. In the 16th chapter of Mark, we read that Jesus, after his resurrection, sent his apostles into all the world to preach the gospel, and promised that certain signs should follow the believer. In the 84th section of the Doctrine and Covenants, we read that Jesus, through the Prophet Joseph Smith, gave a like mission to the elders of this Church, and promised that the same signs should follow the believer. That these promises have been fulfilled we have abundant evidence.

The late Apostle Orson Pratt, while on a mission in England, published a series of pamphlets on the *Divine Authenticity of the Book of Mormon*. In No. 5 of this series, he gives an account of many cases of healing. These accounts were circulated in England, Scotland and Wales, in the very places where they occurred.

The writer of this article, while crossing the plains, was instantly healed of mountain fever. This intense pain was no delusion; and this healing, no "poetry, myth or fable." But this gift of healing is not the only, nor by any means the most important one of the spiritual gifts of the gospel. Faith, wisdom, knowledge, discernment, revelation and prophecy, are more important; especially prophecy, as it is not easily counterfeited. All the magicians of Egypt failed to foretell the seven years famine. Joseph, by inspiration, not only foretold the famine, but, by his wisdom and foresight, saved millions of lives. The wise men of Babylon could not reveal to the king his dream, nor read the writing on the wall. It took Daniel to do this, by the gift of revelation and prophecy.

Moses and the prophets foretold the scattering of Israel,

and the coming of Christ, his birth, ministry and death ; and it is remarkable how his ministry fulfilled their predictions. The prophets have also predicted the restoration of the gospel in the dispensation of the fulness of times, and the things that should be done to prepare for the second coming of Christ ; and the Latter-day Saints are fulfilling these predictions. That Joseph Smith was a true prophet there is abundant evidence. Some of his predictions we will mention. In the 89th section of the Doctrine and Covenants is a prophecy on the war of the rebellion. This was given in December, 1832, and published to the world many years before it was fulfilled. In 1842, he prophesied what all the world now knows has come to pass, that the Saints would go to the Rocky mountains, build settlements, and become a powerful people in the midst of the Rocky mountains. This gift of prophecy is plainly manifest in the counsels of the presidency and presiding elders of the Church today, and if members of the Church will take heed to their counsels, they may escape many evils that might otherwise befall them.

But the gifts of the gospel, including prophecy, are not confined to the leaders. They can be enjoyed by all the faithful members of the Church. "The testimony of Jesus is the spirit of prophecy."

We testify that the gifts of the gospel are in the Church today. Jesus has promised the elders that every soul who will believe on their words, and repent of his sins, and be baptized in water for the remission of sins, shall receive the Holy Ghost ; and these signs shall follow those who believe ; in my name they shall do many wonderful works, and in my name, shall heal the sick, etc. Tens of thousand can testify that these statements are true, and that they are not "poetry, myth and fable."

Present Pleasure *versus* Future Happiness.

Everything has its price. If we get a good thing we pay a good price for it. The primary object of life is happiness. The incentive to all action is the desire for happiness either present or future.

The price of happiness is an intelligent obedience to the law on which it is predicated. It matters not how earnest a person is in his pursuit of happiness, if through doubt, ignorance, inexperience, or disobedience, he seeks it in the wrong direction, he will be disappointed. As soon as a child becomes conscious of his being, he finds himself in contact with certain elements from which he can't withdraw,—he must recognize and deal with them. They are essential to his existence. He must eat, drink, breathe, feel and be clothed of them. Among them he lives, moves, and has his being. Instinctively he reaches out to grasp everything in sight, as he has no power to discriminate between good and evil. To compensate for his inexperience, nature provides a guardian. The first trait he develops is wilfulness. He wants his own way. In his pursuit of happiness, he is handicapped by his guardian, taking this from him, and putting that out of his reach, to which he submits under vigorous protest. He has a high regard for his own judgment, equaled only by his contempt for the judgment of others. Every chance he gets he disobeys orders, often getting into trouble, and slowly learns by what he suffers. He would rather have his freedom than to conform to prescribed rules. He lives in the present; the idea of future happiness or misery doesn't appeal to him. Usually he would rather play than study or work. Play for the child, games for the youth, and recreation for the adult,

are all necessary. Sleep at night is necessary to rest the body from the labor of the day; so these diversions are necessary to recuperate both body and mind, after the fatigue incident to hard labor. But they are not the chief concerns of life. Like the scaffolding to the building, they are but means to an end, and should be subordinated to their legitimate sphere. Even study, and all our institutions of learning, are only means to an end. The chief design of man's creation is work. Real and lasting happiness results in creative achievement.

Two boys, John and James, of the same age, are sent to school at the same time. Both play till the bell rings. When John goes into school and learns his lessons, James runs off, and spends his time in idle pleasure. At the age of twenty-one John has good habits, an education, and a trade or profession. James has bad habits, no education, no trade nor profession. He works for a dollar a day, rents a poor house, lives hard, dresses shabbily, has low, vulgar associates, and is little respected. His children have few advantages of learning, and dull prospects for the future. John gets from five to ten dollars a day, owns a good home, lives well, dresses well, has good society, and is much respected. His children have many advantages of learning and bright prospects for the future. James, at the age of sixty, is broken down by bad habits and dissipation. Having no means of support he becomes a public charge; having no intellectual resources, he has nothing to do but pass his days in listless dreaming of a wasted life, till the angel of death summons him to a pauper's grave. John, at the age of seventy-five, retires from business. Having the means of support, good literature, and good society, he passes his days in calm tranquility, till death calls him to another sphere. Both had

equal opportunities. James sacrificed his future happiness on the altar of present pleasure, while John paid the price and gained his reward.

Wild animals, by instinct, prepare in summer provisions for winter. It is a law of nature to prepare in the present for the necessities of the future. Childhood prepares for youth, youth for manhood, manhood for old age; and all this life, for the life to come. As it is in the natural, so it is in the spiritual world. The price of happiness must be paid, which is self-denial and sacrifice. The merchant sold all he had to purchase the "pearl of great price." Here is exemplified the power of faith: if the child has faith in the word of his earthly father, he will obey his counsel, and secure happiness in this life; so, if the man has faith in God, his heavenly Father, he will obey his counsel, and secure happiness in the life to come.

By virtue of his experience the earthly father can teach his son earthly things; so our Heavenly Father, by virtue of his experience, can teach his children heavenly things. But as he cannot be everywhere in person, he employs various means to make known his will. He speaks by his own voice to his prophets, and sends them to teach the people. He sends angels from his presence to instruct his servants, and confer on them the priesthood, giving them authority to preach the gospel and administer its ordinances. To some he gives dreams and visions; and to all, a portion of his spirit. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding" (Job 32:8). We also have the word of the Lord in the scriptures. We should appreciate them and study them with prayerful hearts, for they contain the doctrines of Christ, the principles of the gospel, which are faith in Jesus Christ, repentance, baptism in

water by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. By these initiatory principles and ordinances we become members of the Church of Christ, take upon us his name, and become his disciples; without casting off any former duties we owe to society, we take upon us new obligations of a spiritual nature. We have received of the new birth, being born of the water and of the spirit. We are children spiritually, just born, to begin a new life, and go on to perfection.

As soon as a child is born he is a mortal being; he has a body of flesh, but his life is before him. He has everything to learn about his mortal life; he is not graduated and given a diploma on entering school; but he must pass all the grades before he takes his degree and enters on his life's work, in the affairs of men. So it is with the new-born convert. He is no more prepared to dwell in the presence of God and angels, than the infant is to fill a position in the industrial world. He has all the carnal appetites and weaknesses of human nature to contend against. After Jesus was baptized and entered on his great mission, he was offered all the glory of the world. He had the privilege of gaining present pleasure at the cost of his eternal power and Godhead. So the Christian will be tempted, with the delusive pleasures of the world, to turn him aside from the path leading to future happiness. He must watch and pray and seek the help of the Lord by the guidance of his Holy Spirit, that he may be able to keep himself pure and unspotted from the sins of the world.

One of the fundamental requirements of the gospel is temperance, that our bodies may be fit temples of the Holy Ghost. At the time the Church was organized, men used tobacco, strong drink, and tea and coffee, not knowing their

injurious effects. These things had the same effects then as they have now; but when their effects were felt, the cause was not known. Men then believed all these things were good if used in moderation. Even the doctor and man of science knew but little of these things. But our Heavenly Father, who knows the nature of man, and what is good and what is bad for him, gave a revelation to Joseph Smith called "the Word of Wisdom," in which we are told that tobacco, strong drink and hot drinks (meaning tea and coffee) are not good for man. The Lord, knowing the weakness of human nature, and how hard it is to leave off life-long habits, customs and traditions, gave this as counsel and not as a commandment, so that those who were too weak in the faith to fully obey it, might still retain their standing as members of the Church, and in some cases hold and exercise official positions in the quorums of the priesthood. But after the Saints had had time to become converted, he gave it as a commandment; and now the time has come that those who persist in using these things are not thought worthy to officiate in the quorums of the priesthood, nor to act as officers nor teachers in the auxiliary associations of the Church. This revelation is one of the most important given to the Church. As a reward for obeying it, the Lord has promised us that we shall have health, and great treasures of knowledge, even hidden treasures; that we shall run and not be weary, and shall walk and not faint, and the destroying angel shall pass us by and not slay us.

These precious promises are worth the price of a little self-denial. Disobedience to this commandment is attended by very serious consequences. By being deprived of the priesthood, we are cut off from the presence of God. The Lord says, speaking of the priesthood, "And without the

ordinances thereof, and the authority of the priesthood, the power of Godliness is not manifest unto men in the flesh. For without this no man can see the face of God, even the Father, and live" (Doc. & Cov. sec. 84:21, 22). It is through the priesthood we received all the blessings that reach into eternity. "The man is not without the woman, neither the woman without the man in the Lord." A man cannot be exalted in the celestial kingdom without a wife, and he cannot get a wife married to him for eternity, only through the priesthood, sealed to him in the new and everlasting covenant. This is plainly shown in the Doctrine and Covenants, section 132. Here we are told that all those who are not sealed by this authority remain separately and singly without exaltation through eternity. By disobedience to this law, a man cuts himself off from the sealings and covenants in the house of the Lord, and from his wife and family ties and associations in the world to come. A man without the priesthood, in case of sickness in his family, is perfectly powerless to rebuke the power of the evil one from them. Occasionally a man will come to meeting and receive the sacrament by which he makes a covenant to the effect that he is willing to take upon him the name of Christ, and always remember him and keep the commandments he has given him; and he is no sooner out of the house than he is seen smoking his pipe or cigarette, thus violating the solemn covenant he has just voluntarily made, and breaking one of the sacred commandments of God, by which he grieves the Holy Spirit, and yields himself a prey to the evil one, and cuts himself off from communication with his Father in heaven. He cannot go and bow before God in secret prayer with faith that he will receive of his Spirit and approval, when he is conscious of wilfully breaking his commandments.

Presidents of stakes and bishops of wards are sometimes asked, "Why don't you deal with those who persistently break the Word of Wisdom, as their membership is doing them no good?" The answer is, those who hold this authority realize that they are dealing with the souls of men. These are our brethren, and some of them have many good traits of character; though weak, they are not totally depraved; so the hand of fellowship is extended to them in hopes that by forbearance, kindness and persuasion they may be induced to quit their bad habits and put themselves in a position to work in the quorums of the priesthood to save themselves and families and help to save others. The priesthood is given to save them if possible.

Esau and Jacob were born under the same covenant, heirs to the same priesthood. Jacob, after receiving his patriarchal blessing, made a covenant with the Lord that he would pay his tithing. He chose his wives from among his own people, and through his seed the priesthood was continued on the earth. From this time, all apostles, prophets, seers, revelators and patriarchs have been of his lineage, including the Savior. The most precious promises ever given to man were given to Jacob and his children, pertaining to both time and eternity. Esau, in wilful disobedience to his parents, married strange women, and cut himself off from the blessing of his fathers. To gratify his appetite, he sold his birthright, and lost what he never can regain. For the present pleasures of a mess of pottage, he bartered away his future and eternal happiness.

In like manner some of our sons and daughters, who were born in Zion, under the everlasting covenant, in disobedience to their parents, marry non-members of the Church, and cut themselves off from the blessings of the priesthood,

in the House of the Lord. When a girl marries a man outside of the Church she can not go to the temple and receive her blessings, and assist her mother and sisters in their work for the dead. When a man marries a girl out of the Church he can not go to the temple and receive his endowments, sealings and covenants, and assist his father and brothers in the work for his dead, which is one of the most important duties required of him. Members of the Church who marry non-members erect barriers to their progress and place themselves behind limitations beyond which they cannot pass. They separate themselves from their parents, and when the time comes for families to be organized in the patriarchal order for eternity, they are in danger of being left out. As the Savior said, "Many shall come from the east and west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness. There shall be weeping and gnashing of teeth." How little our boys and girls think what they are doing when, for the sake of present pleasure, they sacrifice their future and eternal happiness.

The days of mob violence and barbarous persecution are passing away; but a more insidious foe is in the field marshaling his forces in opposition to the work of God. The means of self-indulgence, and the allurements to sin, are increasing on every hand, and it requires all the means in the quorums of the priesthood and auxiliary associations of the Church to guard against these evils. Every facility for the development of the spiritual, mental, physical, and social faculties of its members should be incorporated in the associations of the Church, that no member need to go outside the Church and its institutions for any means of advancement. All the inherent faculties should be encouraged to express

themselves on legitimate lines, nothing but the abnormal should be suppressed. We must not think that every expression of nature that we don't understand is an indication of depravity, but seek to understand ourselves; because just as far as we know ourselves, just so far we know our Heavenly Father, for we are in the path over which he has traveled. Let us follow him as our guide.

Human nature inclines to degeneracy. Men seem to take to vice naturally. As noxious weeds grow in nature's garden spontaneously, so vice springs up in the human heart. "And the Lord spake unto Adam, saying, inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter that they may know to prize the good" (*Pearl of Great Price*).

We see no systematized methods nor formal organizations for the purpose of encouraging intemperance and kindred vices; but we see a hired clergy spending all their time to promote righteousness; and various associations organized, officered, and maintained, at great expense of time, means and labor, in the cause of temperance and virtue; yet, in spite of all these agencies to suppress vice and promote virtue, we find the saloons and dens of vice filled to overflowing almost day and night, every day in the week, while the churches have a very small attendance once a week. "Wide is the gate and broad the way that leadeth to death, and many go in thereat." The downward road is thronged with the giddy multitude, carried away with pride and vanity, and the allurements of present pleasure at the cost of future and enduring happiness.

Man left to himself is bound to fall. Without the grace of God he is lost. Some power above must reach down to

lift him up. Jesus said, "No man can come to me, except the Father which hath sent me draw him, and I will lift him up at the last day." The higher orders of intelligence must lift up the lower orders of intelligence; this is a universal law of progression.

Men must listen to the Spirit of God in their hearts, as it whispers, "This is the way, walk ye in it." It is the voice of the Father speaking to the Deity inherent in the soul; it is the voice of the Son calling to his brethren, "Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and you shall find rest to your souls, for my yoke is easy and my burden is light;" the voice of a Nephite prophet appealing to his people, with all the energy of his soul, "Behold now is the day of salvation. Behold, now is the time to prepare to meet your God." Now is the time to repent, before the time when parents will mourn for their children, and children mourn for their parents, in view of being separated, when the decree shall issue from the Supreme Judge, sealing the doom of the disobedient with this terrible sentence, "He who is filthy, let him be filthy still;" when the fallen will cry in hopeless despair, "The harvest is past, the summer is ended, and we are not saved."

The Personality of God.

One peculiarity of the Church of Jesus Christ of Latter-day Saints is a belief in God as a personal Being. Though there are many evidences in Scripture in proof of this principle, it seems to be the hardest to believe and most easily forgotten of any doctrine in revealed religion.

In evidence of the trend of human thought it may be said that the greatest philosophers, and the foremost expounders of modern theology are without exception the most pronounced in their unbelief in this doctrine. And if they ever allude to this belief of the Saints, it is with the utmost contempt, while they scoffingly denounce "Mormonism" as a revival of fetishism.

Notwithstanding this liberal denunciation of our learned friends we have the warrant of both Scripture and reason for our belief.

In Genesis, first chapter, we read that God made man in his own image. This direct statement seems so incapable of misconstruction that if no more had been given, it should have been enough on this subject; but we are not left to depend on this statement alone. God revealed himself to Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses and others, in such a manner as to leave no doubt in their minds of his personality.

Jesus Christ, the Son of God, is no doubt the best authority we have on this subject; during his ministry he frequently spoke of his Father, and always in such a way as to indicate his personality. He taught his disciples to pray, "Our Father which art in heaven." If God is a universally

diffused essence, as modern theologians would have us believe, he cannot be localized. That which is everywhere in general is nowhere in particular, and cannot be referred to as being either here or there. Jesus says, "I came forth from the Father, and am come into the world, again I leave the world, and go to the Father." This is as plain as language can make it, and shows that God is a personage, and has a definite dwelling place. Again he says, "I tell you the truth; it is expedient for you that I go away: for if I go not away the comforter will not come unto you; but if I depart, I will send him unto you." This shows plainly that the Holy Ghost, the third person in the Trinity, is not omnipresent in person.

Job says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." He no doubt was looking forward to the millennium, when Christ will dwell on earth with the resurrected Saints, whose bodies, as Paul says to the Corinthians, are fashioned after his glorious body. That there are three persons constituting the Godhead, is evident from the words of Christ to his apostles, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These three persons are one in character and attributes, but not one in person. Jesus could not come from, and go to, the Father, and send the Holy Ghost to his disciples, if they were only one person. The word Father always impresses the mind with the idea of a person, and in the same form as they are to whom he bears that relation. Jesus refers to God not only as his Father, but also as the Father of his disciples: "For if ye forgive men their trespasses, your Heavenly Father will

also forgive you." "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" He says to Mary after his resurrection, "I ascend to my Father and your Father." In the third chapter of Luke, Adam is called the son of God. If this is true, then we are all the children of God, through Adam, our father. If these plain statements of scripture do not mean what they say, who shall say what they do mean?

That there are sayings in the scriptures in regard to some of the attributes of God, such as his omnipresence, that seem to conflict with the doctrine of his personality, we admit; and while not denying his omnipresence, we will say it has to be accounted for in some other way than that of the omnipresence of his person. Though there are many things regarding the character and attributes of God that we do not understand, yet what we do understand may be reasonable. God has created us reasonable beings. We believe he expects us to use the reason he has given us; and that he never has and never will reveal anything to us for our belief that is in conflict with our reason.

In the fourteenth chapter of Revelation, we are commanded to "worship him that made heaven, and earth, and the sea, and the fountains of waters." In order to worship, we must have something to worship; some attribute to excite our adoration; and this attribute must be inherent in some object. An attribute in abstract, disconnected from an object in which it inheres, is inconceivable. Love is one of the attributes ascribed to God. The term love implies at least two beings, one that loves, and one that is loved; this living, active principle inherent in the person of our Father in heaven is manifest in his creating this beautiful earth, and

combining the elements so as to act for the convenience of his children ; and giving his Son to die to redeem them from sin and death ; and by revealing to them the law of the gospel, by which they might, by obedience to this law, be saved. When men, through obeying this law of the gospel, receive the Holy Spirit, feeling conscious of the love of God for them, the same principle is stimulated in their souls, and they love God, and instinctively bow before him in humble reverence, and "worship him in spirit and in truth." Not in the sense of fanatical adulation offered to some mythical nonentity, but an intelligent, rational devotion given voluntarily to a veritable, loving Father.

Jesus says, as recorded in Luke, that "men ought always to pray, and not to faint;" and Paul, in the epistle to the Hebrews, says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Prayer, to be consistent, must be addressed to some person ; and the mind must conceive that person to be essentially endowed with certain powers or attributes. He must have love for us sufficient to interest him in our behalf. He must know our condition, and what is best for us. He must have wisdom and power to grant or deny our petition. The direct answer to prayer is the best evidence of the above premises. In the book of Daniel, and other books of the Old Testament, we have remarkable instances of direct answer to prayer ; also in the New Testament, in the case of Cornelius and others, and in this dispensation, in answer to prayer, the Father and the Son appeared to Joseph Smith in person ; thus he received a positive testimony that God the Father and his Son Jesus Christ are two personal beings, and that man is in the image of God.

All Christians believe we will be judged and rewarded according to our works. To be brought to judgment with no personal judge; to give account with no one to account to, is unreasonable. Daniel, in his seventh chapter, says, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set and the books were opened; and behold, one like the Son of Man came in the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, and there was given unto him dominion, and glory, and a kingdom, that all people, nations and languages should serve him." This agrees with Revelation, 20th chapter, "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books." These scriptures are so plain that comment is unnecessary. If they do not indicate a personal judge, they have no meaning.

That God the Father, whom we may designate the Supreme Judge, will judge every member of the human family, and give sentence in each individual case is not likely. Jesus said to his apostles, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Paul, in his epistle to the Corinthians, says: "Do ye not know that the Saints shall judge the world, and if the world shall be judged by you, are ye not worthy to judge the smallest matters?"

The government of God is perfect, and though he is not

omnipresent in person, he has agencies under his control by which he works his will, according to eternal laws unknown to us. When we consider the achievements of man, how he exercises influence where he is not present, shall we doubt the power of God? If this doctrine of God's personality is not true, then the account of the creation of Adam, in the image of God, is not true; and many sayings of the prophets of the Old Testament are untrue, and that book is not a divine record. If the sayings of Jesus, in the New Testament, in relation to his Father, are not true, then the New Testament is of doubtful authority, Christianity a delusion, and the Christian's hopes of immortality through the redemption of Christ without foundation.

The questions may be asked, and with much reason, "If God is a personal being, how is it that the most learned do not recognize this fact? How is it that the deepest thinkers are the most confirmed in their skepticism, in relation to this principle? Is not this a strong presumptive evidence against it?" These questions are significant and must be seriously considered. The answer is at hand: This condition of skepticism in the minds of learned men, is the legitimate consequence of the spirit and genius of the institutions in which their minds have been trained. Men see everything in sight from their standpoint, and nothing else. When we consider that most of our modern institutions of learning have very carefully excluded the Scriptures, and every consideration of religion, from their courses, and left the spiritual faculties undeveloped, it is not surprising that the result of such sowing is a harvest of atheism.

As might be expected, those who are the farthest advanced in learning have the least faith in spiritual things,

and possess the faintest conception of the true God. There is more consistent faith among the simple masses, who have not been unfortunate enough to be educated away from a knowledge of God, than there is among the learned. All learning is good, every branch of education desirable, but all the faculties, spiritual, moral, mental and physical, should be harmoniously developed.

The Inhabitants of Mars.

That the planet Mars is inhabited by intelligent beings is not a matter of dispute. But as to the kind of people they are, in the absence of divine revelation, is a matter of speculation.

In the *Cosmopolitan* of March, 1908, H. G. Wells, writes on "The Things that Live on Mars" from the standpoint of the evolutionist. Reasoning on the hypothesis that climatic conditions are very different on Mars to those on the earth, he assumes that animal life on Mars will differ from that on the earth accordingly. He pictures intelligent beings on that planet as grotesque monstrosities. He says, "And as likely as not they will be covered with feathers or fur. I don't know, I don't know if any one knows why man, unlike the generality of mammals, is a bare-skinned animal. I can find, however, no necessary reason to make me believe the Martians are bare-skinned."

If man had feathers or fur, and had no need of clothing nor shelter, an important incentive to progressive development would be wanting. "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." The bird has the same feathers as his ancestor had, and the same nest as his ancestor had, thousands of years ago; neither bird nor fox has made any improvement. There is a very good reason why man is bare-skinned; and also why he has no wings to fly. Walking being slow and tiresome he invents the automobile.

Speaking of the Martians, Mr. Wells says, "Clearly, these ruling beings will have been evolved out of some species or other of those mammal-like animals, just as man

has been evolved from among the land animals of this globe." If this theory were true that man, on this globe, and intelligent beings on other globes, also, were evolved from a lower order of animals, by chance, without an intelligent design, then it might be reasonable to suppose that they would be subject to the modifying conditions of environment, and that the inhabitants of one world would differ from those of another, in proportion to the difference of their environment.

But this theory is contrary to divine revelation, and also analogical reason. In Genesis, second chapter, we read of two creations; but for a plainer and fuller statement we quote: "And I, the Lord God, had created all the children of men; and not a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air. * * * And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth; the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word" (Moses 3:5, 7, Pearl of Great Price).

Instead of man being last to appear on the earth, he was the first; and instead of tracing his pedigree to the lower orders of "land animals," Luke says in his third chapter, "Adam was the Son of God." We also read that Moses was a son of God. "And behold, thou art my son." "And I have a work for thee, Moses, my son, and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth" (Moses 1:4, 6).

As at this time the Savior was not yet born in the

flesh, Moses must have been in the similitude of his spirit. Many hundreds of years before he was born in the flesh, the Savior showed himself to the brother of Jared (Ether 3:16). "Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear to my people in the flesh." By this we see that the body is in the form of the spirit, and the body is made to fit the spirit, as the garment is made to fit the person. We also see the relationship that man bears to God, for if Adam and Moses were sons of God, all men are the same; and this relationship applies to all worlds. "For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters of God" (Doc. & Cov. 76:23, 24).

The inhabitants of all the worlds, including Mars, being the sons and daughters of God, to suppose that they are different in form in one world to those on another, is unreasonable; though there may be individual peculiarities, no two being just alike; yet in their general conformation, they must agree. There is one supreme power governing all things in heaven and on earth. On earth there is but one priesthood, though many thousands may hold it, and that priesthood is "inseparably connected with the powers of heaven;" that is, the same priesthood that is on the earth is also in heaven, though unnumbered millions of intelligent beings in the heavens may hold and exercise it. In the legitimate exercise of this power there is harmony, order, and uniformity, the same on earth as in heaven. "Thy kingdom come, thy will be done on earth as it is in heaven."

In the Church of Christ, on earth, which is a portion of God's government, every ward is perfect in its organization, under the direction of a bishopric, with auxiliary organizations, as "helps in government." A group of wards form a stake of Zion under the care of the stake presidency, with subordinate stake officers. The stakes in the aggregate form the Church, presided over by the first presidency and general authorities, through whom the Lord reveals his will to the people, as a whole, by which the Church on earth is connected with the heavens.

We may justly assume that the same order exists in the heavens; every world is perfect in its sphere; and a group of worlds of the same order forms a planetary system; a group of systems, another grand division, and so on.

In the Church on earth there is perfect uniformity. If a man becomes fully acquainted with the organization and government of one ward, he knows, in a general way, about every ward in the Church. So, if we, by divine revelation, become acquainted with the creation, purpose, and destiny of this world and its inhabitants, we have the key to a knowledge of all worlds of the same order.

We gain a knowledge of this earth from the word of the Lord: "Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created, and for this intent are they sanctified." "And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the laws. Wherefore it shall be sanctified; yea,

notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they shall rise again a spiritual body: They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened" (Doc. & Cov. 88: 18-20, 25-28). This is a plain and truly wonderful revelation in regard to this earth and its people. That other worlds are included in this divine purpose, we learn from the word of the Lord to Moses: "For behold, there are many worlds which have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them." "And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. For this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:35, 38, 39). "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away" (Rev. 21:1).

When an earth that abides the law of a celestial kingdom has filled the measure of its creation as the abode of mortal man, it passes on to celestial glory, and becomes the abode of its inhabitants, who have also kept the celestial law; and have also passed on to immortality and eternal life, to move in a higher plane of existence. Then other worlds are created as the abode of other mortals, sons and daughters of God, who in turn are also exalted according to the law they keep. And thus there is no end to the creations of God.

"For behold, this is my work and my glory: To bring to pass the immortality and eternal life of man."

The “Mormon” Creed.

What mischief people often do, when they fail to heed
Those words of inspiration called the “Mormon” creed!

They hear that some one has done wrong, and think it must be so.
For it’s in everybody’s mouth, and certainly is true.

Yes, everybody knows it well, except the one accused;
But no one mentions it to him, and thus he is abused.

His former friends now pass him by; he’s lost their confidence
Because they think he really has committed some offense.

He’s slighted now; on every hand, he meets the sneer and scoff.
He’s grieved and often wonders why his friends have cast him off.

A heavy burden weighs him down, as a mill stone round him hung;
He sinks beneath the singing waves of slander’s venomous tongue.

The Gospel teaches me that if my brother me offends,
That I should go to him alone, and seek for just amends.

If he’s offended all the world, and hasn’t injured me,
The “Mormon” creed would simply say, that I must let him be.

Don’t sneak behind your brother’s back, and wound him on the sly,
We know that is not doing just as we would be done by;

But let our hearts with love abound; with confidence unmoved,
Believe our brother innocent, till he is guilty proved.

Blind Obedience.

We had a near neighbor, we called him Cranky Small.
About an average of men, taken as they fall.

In the philosophic world this neighbor stood quite high,
He'd never budge a single peg without the reason "why?"

When he was young, his thoughtless ma would send him off to bed
Without a limit of reason, no matter what he said;

And when he asked, "what for, Ma?" and paused for a reply,
Above the din of knitting pin, she'd answer lullaby.

And so his budding mind was daft, and you see from whence
He got his everlasting hate of blind obedience.

Yet when he grew to manhood, he went and took a wife,
And never knew how blind he was, till later on in life.

His plastic mind expanded, his independence grew;
Of men and things in general, he took a broader view.

He saw the rush of human tide, to do as they were bid,
Without a sign of reason, for doing as they did;

And when he heard the rabble shouting, "rah for liberty,"
Indorsing Puck, he murmured, "What fools these mortals me!"

One night his ponderous intellect, was unusually spry.
Said he, "Before I go to bed, I'll know the reason why.

"To eat, to drink, to go to bed, at night, perchance to sleep,
Without sufficient reason is going it too steep."

And so he sat up all that night, and kept quite wide awake,
And when the breakfast was announced, said he, "I'll not partake.

"I'll never eat another meal until I know the cause;
I'll not give up my reason, for Mr. Nature's laws."

And so he starved himself to death; his soul departed hence;
He died while pitying those who live in blind obedience.

Bill Jones' Hay Rake.

Bill Jones, about as patient a man as ever pressed the sod,
Had his patience, ever buoyant, brought humbly 'neath the rod.
Bill Jones was just a farmer, a good one in his way;
He raised a family of "kids," plus some of grain and hay.
His wife was just as good as he, in spirit and in letter,
And in her modest estimate, no doubt a trifle better.

One night, in meditative mood, he to his couch retired;
He couldn't sleep for solemn thought, he felt he was inspired.
He nudged his wife, and voiced his thought; in accents firm and
clear,
Said he, "I've something in my head, it may be an idear."
"A what?" said Dinah, roused at last, "What now, for goodness
sake?"

Said he, "I have a half a mind to go and buy a rake.
I've borrowed Tim's till I am tired, and so I think I'll end it.
The last time that I broke his rake, he thought I ought to mend
it."

Said she, "Now, Bill, hear me for once, to borrow's but a buble;
It's when you've got a rake to lend, you meet substantial trou-
ble."

Next day he went and bought a rake, his wife adjudged him crazy.
He raked his hay and smiling said, "Now, is'n't she a daisy?"
He gave his note with two per cent, for ninety days I vow,
And when it reached maturity, it took their brindle cow.

One day his neighbor, Simon Slack, came sauntering along,
Said he, "You've got a way-up rake, it must be mighty strong.
My hay is just a dryin' up, I'd like right smart to rake it.
I'll take good care and bring it back, if you but let me take it."

Said Bill, "I guess I'll let her go, seeing it is you.
Take good care and bring it back, as soon as you are through."

He raked his hay alright, and said, "Now, I will be a dunce,
If I don't try this brand new rake, and see if it will bunch."

An ordinary rake is made, as everybody knows,
Only just to rake the hay, and leave it in windrows;
But Simon jumped upon the rake, and bunched his hay quite fine.
He bent the gudgeons out of true, the main shaft out of line.
He quite forgot to oil the rake, and keep the burrs all tight.
The burrs came loose, some bolts were lost, and gone clean out
of sight.

When next Bill went to use his rake, it wobbled with a jerk.
It wouldn't rake, it wouldn't dump; in short, it wouldn't work.
And as Bill took it to the shop to get it straightened out,
That his patience was a little bent, I haven't any doubt.
The blacksmith said, "This is the worst affair I ever knew.
You leave it till tomorrow, I'll see what I can do."
When Bill then went to get his rake, and asked about the charge,
"Seven dollars; and you may think that that is rather large,
But it was the toughest job that I have ever found.
I'll take my pay in butter, at twenty cents a pound.
I'll be easy on you, seein' you're a neighbor:
I'll throw in all the bolts and screws, and charge just for my
labor."

When Bill went home and told his wife, it caused no little
sputter.
Said she, "You know old brindle's gone; how can we spare the
butter?
Now we sha'n't have one speck to eat, for seven weeks or more."
And then she cussed the rake and Bill, once, twice, thrice, o'er
and o'er;
But things soon went all smooth again, with scarcely any flutter,
And Dinah learned the useful art of cooking without butter.

One day, Tim Jenkins came along, and said to neighbor Bill,
"My old hay rake is just gi'n out, I'd like you, if you will,
To lend me yours a little while, 'Im very nearly through;
I hate worst kind to borrow, but I don't know what to do."

Now Bill had often borrowed Tim's, he couldn't well say no;
And though it tried his tender heart, he had to let it go.

Tim raked his hay; was coming back, without one thought of ill:
Tom Williams said, "I want that rake, it's all right with neighbor
Bill."

Tom raked his hay, and left the rake a standing on the field.
Joe Corgan came and hauled it off; it wobbled—fairly reeled.

Two weeks of patient waiting, the rake did not come back.
Bill hitched onto his wagon, and started on its track.
He traced it up to Tim and Tom, and when he came to Joe,
Said he, "I may have seen your rake, but really I don't know.
About three miles down the river, the boys are making hay;
They may have taken your old rake, I really couldn't say."
Bill started off with heavy heart, the rake was broken down!
He put it on his wagon, and hauled it off to town.
The blacksmith said, "This is a case where it's too late to mend;
Better buy a new one, Bill, be cheaper in the end."

He left the rake, and told his wife how he had learned with
sorrow,
By a short but sad experience, it's cheaper far to borrow.

The Church Tramp.

From Canada in the north, he travels south to Mexico;
He wants a place to settle down, if you'll only give him "a show."
Up north the summers are too short, the winter cold and long;
Down south, the summers are too hot, the alkali too strong.
The lower valleys "knock him out" with malarial fever-chills;
His wife can't stand the altitude, exalted on the hills.
He wants a place to make a home, somewhere "within the fold,"
Where it is neither high nor low, and neither hot nor cold;
He can't adjust the altitude, 'tis either high or low,
But he must settle down to give his little ones "a show."
There's Nancy, fourteen, Tommy, twelve, the twins are just past
ten,
There's Maud and Lot, and one is not, and little squint-eyed Ben.
They all "hain't had no learnin'," they're growin' up quite wild,
But each must have as good a chance as any other child.

He hauled them into "Sandy Holler," one bleak December day;
As he could go no farther, he thought it best to stay.
The good Saints helped him all they could to shelter, food and
fodder,
And he began to settle down, like any other plodder.
He didn't bring a recommend, but that was nothing new;
His bishop "got his back up," and he was cranky, too.
He meant to do the "square thing," and so he got along,
And passed the winter pleasantly, mingling with the throng.
There wasn't any work to do, because he came too late,
And just about the first of March, he said this to his mate:

"I saw the Bishop, yesterday, and got a ton of hay,
I didn't get a dust of flour; now, isn't that a way
To treat a poor man in distress? What do you think he said?
'There's a little fast donation left; your children must be fed.'
I felt so hurt I could have cried, to be insulted so!"

To live on fast donations, while we can borrow? No!
And so I went to Brother Jones, who has some feelings yet,
And borrowed four sacks of flour; 'twas all that I could get.
To live on charity, indeed; we haven't come to that!

"You go to the Relief Society and tell them 'we are flat.'
They've quilts and socks and other things to sell, I understand,
Don't beg nor borrow; buy, on time, all they've got on hand.
I only got twelve dollars at the Co-op store;
They seem to be afraid of me, because they think I'm poor.
I'll get the smith to set my tires, and shoe my horses round;
They can't go barefooted over this rocky ground.

"I see the creek begins to rise, the grass begins to grow,
The orchard buds begin to swell, the dust begins to blow!
We borrowed all we can of Jones, and every other neighbor,
And now the spring is coming on, they might want us to labor.
I owe the bishop forty dollars, very near or quite,
But then, you see, 'he gave me dirt,' he didn't treat me right;
So he may whistle for his pay, and when he feels the smart,
He'll be a father to his ward, and do a bishop's part.
And so, I think we'll just 'hook up' and leave the cussed place;
The way the folks have treated us is a shame and a disgrace.
We'll travel on, and seek some place where Saints and plenty
 bless."

They started on, I know not where, and have no mind to guess!

ANNE L.

1928

1928

1928

Date Due



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D 18 '40		
AUG 13 '43		
DEC 21 1944		
MAR 15 1945		
MA 1 1955		
DEC 1 1958		
DEC 13 1958		
JUN 27 1961		
JUL 31 1961		
JUL - 2 1961		
APR 14 2008		
DEC 04 2007		
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